

An Authentic Selection  
from Imâm Al-Qurtubî's

# **AT-TADHKIRAH** **FĪAHWĀLIL-MAWTĀ WAL-ÂKHIRAH**

(IN REMEMBRANCE OF THE AFFAIRS OF  
THE DEAD AND DOOMSDAY)

المختصر الصحيح من  
**التذكير**  
في أحوال الموتى والآخرة  
للإمام القوطبي

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Dar Al-Manārah

**Paradise and Hell-fire**  
in Imâm Al-Qurtubî's  
*AT-TADHKIRAH FÎ AHWÂLIL-*  
*MAWTÂ WAL-ÂKHIRAH*

الجنة والنار  
في  
"التذكرة في أحوال الموتى والآخرة"  
للإمام القرطبي

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***Dar Al-Manarah***  
For Translation, Publishing & Distribution

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## Glossary

- Ansar:** The people of Medina who backed the Prophet and supported him when he migrated from Mecca
- Ghareeb:** A Hadith with a single narrato, either through-out its isnad – after the Companion – or in any stage
- Hadith:** The actual sayings of the Prophet, peace be upon him, as reported by his Companions, wives or attenants. The same Hadith might have different narrations as the Prophet might say the same thing twice in different phrasings
- Isnad:** Chain of transmitters, i.e. the people who narrated the Hadith quoting their ascendants in a succession. It has different types
- Jihad:** The act of calling for the cause of Islam either by inviting people to embrace it or fighting the people who prevent Muslims, by the use of force, of explaining the principles of Islam to other nations.
- Marfu:** A type of Hadith whose chain of transmitters goes back to the Prophet though it might be broken somewhere
- Motasil:** A Hadith whose chain of narrators is unbroken
- Mawquf:** A Hadith whose chain of transmitters goes back to a Companion only

**Muhajireen:** The earliest Muslims of Mecca who suffered from torture and oppression in Mecca and migrated to Medina.

**Musnad:** A type of reports in which the isnad of the Hadith is uninterrupted and goes back to the Prophet.

**Mu'tazila:** school of theology that emerged out of the question raised by the Khawarij whether works are integral to faith or independent of faith. On the question of the relationship between faith and works, the Mu'tazilites adopted the position that someone who commits a grave sin without repenting occupies a middle state between being a Muslim and not being a Muslim. A second doctrine concerned the nature of God. God is pure Essence and, therefore, without eternal attributes such as hands. Passages in the Qur'an that ascribe human or physical properties to God are to be regarded as metaphorical rather than literal.

**Rak'a:** The component of Muslim prayers which involves bending of the torso from an upright position, followed by two prostrations while reading Surahs of the Qur'an and uttering praise to Allah.

**Sahih:** A book gathering a collection of all verified Hadiths narrated by Prophet and reported by his Companions or attendants. There are two celebrated such books: one written by Imam Moslem and another by Imam Bukhari.



**Shahadah:** The testimony that there is no God but Allah. It is the first pillar of Islam

**Shari'a:** Islamic law or jurisprudence. It involves all the regulations and rules and laws set by Islam to organize the daily activities of people in society

**Sirat:** The Bridge established on the Day of Judgment on which every human being will cross. It is described as thinner than a hair, sharper than a sword, more uncontrollable than a fox, and hotter than kindled coal. He who passes it will go to paradise, otherwise he will fail in hellfire

**Sunan:** This word refers to the authentic books of Hadith written by trustworthy imams of Hadith like Ibn Maja for example

**Sunna:** All the Hadiths uttered by the Prophet of Allah in the presence of his Companions, wives or attendants. It also refers to all the actions he ordered Muslims to do, prohibited them from doing, as well as the actions that took place in his presence and he approved

**Umma:** The unanimity of the Muslim community. It cannot be translated as 'nation' as it indicates not only the people but the common Islamic principles they adhere to and the general Islamic culture that constitutes the major part of their life

**Zakat:** The amount of money a Muslim pays yearly for the poor, whether it is for gold and silver, extra money, property, cattle, etc

النهي عن تمني الموت والدعاء به  
لضرر بل في المال والحسد

**The interdiction of wishing, or praying for,  
death owing to a physical or financial  
calamity**

١- (روى) مسلم عن انس قال قال رسول الله ﷺ ((لا تمنين  
أحدكم الموت بضرر بل به، فإن كان لابد متمنياً فيقول: اللهم أحييني ما  
كانت الحياه خيراً لي وتوفي إذا كنت الوفاة خيراً لي)) أخرجه  
البحاري (إيضاح) [حديث صحيح]

1- On the authority of *Anas*, may Allah be pleased with him, *Moslem* reported that Prophet Muhammad, may the peace and blessings of Allah be upon him, said "Do not wish death if you are exposed to a calamity. If necessary, say "O Allah! Extend my life span if it is better for me, and let me die if death is better for me" (Verified by *Bukhari*) (*Hadith Sahih*)

٢- وعنه قال: قال رسول الله ﷺ: ((لا تمنين أحدكم الموت، ولا تدع به من قبل أن يأتيه، إنه إذا مات أحكم انقطع عمله، وإنه لا يربد المؤمن عمره إلا خيراً)). [حديث صحيح]

2- On the authority of *Anas*, may Allah be pleased with him, *Moslem* also narrated that the Prophet, peace and blessings be upon him, said "Do not wish death, and do not pray to die prematurely, for when you die you can no longer carry out charitable actions. Growing old increases the number of a faithful believer's good deeds" (*Hadith Sahih*)

٣- (وفيات) البخاري. «لا تَمَيِّنْ حَذَّكُمُ الْمَوْتُ» ما محسب قَلْعُهُ  
 أن يَرى - أن حراً، و يَمْسِي قَلْعُهُ أن يَسْعَتَبُ» [حديث صحيح]

3- *Bukhari* added: "Do not wish to die, because you are either a benevolent believer who would carry out more charitable deeds or a misanthrope who would seek the satisfaction of repentance"

*Hadith Sahih*,

٤- (إسراء) عن جابر بن عبد الله قال قال رسول الله ﷺ  
 «لَا تَمَيِّنُوا الْمَوْتَ فَإِنَّ هُوَ لَمَصْعَعٌ شَدِيدٌ» وَأَنَّ مِنَ السَّعَادَةِ أَنْ يَطُولَ  
 عَمْرُكَ أَوْ يَبْقَى بِرُفْقَةِ اللَّهِ [حديث حسن]

4- On the authority of *Jaber Ibn Abdullah*, *Al Bazzar* reported that the Prophet, may the peace and blessings of Allah be upon him, said "Do not yearn to die because death is horrifying. It is a blessing for a servant to live long enough until Allah grants him repentance" (*Hadith Hasan*)

مَا حَاجَّ أَنْ [الشَّيْطَانُ] يَحْضُرَ [الْمَيِّتَ] عِنْدَ مَوْتِهِ  
 وَحَلَسَاؤُهُ هَكَذَا الدُّنْيَا وَمَا يَحَافُ مِنْ سُوءِ الْحَالِمَةِ

**How Satan attends to the dying person**  
**(The fear of bad ends)**

٥- وقال عبد الله بن أحمد بن حنبل حصر بوقفة أبي أحمد،  
 وبيد أبي الحرقه لأشد لحية، فكر يعرو ثم يفيق ويقول بيده: لا بعد لا  
 بعد، فعن هذا مراراً ففت له بـ «أب»، أي شيء ما يبسو منك؟ فقال:  
 إن الشيطان قائم بذائي عدس على أمانه يقول: يا أحمد فتى وأب  
 يقول لا بعد لا، حتى موت

5- *Abdullah Ibn Ahmad Ibn Hanbal* said "When *Abu Ahmad* was dying, I was present with him holding a piece of cloth in my hand. He repeatedly fell unconscious for some time and then recovered saying every time "No No!" So, I said "O father! What is wrong with you?" He replied "Satan is standing close to my feet biting his tip fingers and asking me to follow him, and I keep telling him "No! Till the moment I die"

مَا حَاءَ فِي سُوءِ الْحَاتِمَةِ وَمَا جَاءَ أُنَ الْأَعْمَالِ بِالْحَوَاتِمِ

### **Hadiths Concerning Bad Deaths (How Endings Matter More)**

٦ مَسْمُوعٌ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ  
«إِنَّ الرَّجُلَ سَبْعُمَلَّ الرَّمَنَ الطَّوِيلَ يَعْمَلُ أَهْلَ الْجَنَّةِ ثُمَّ يَحْتَمِلُ بِهِ عَمَلَهُ  
يَعْمَلُ أَهْلَ النَّارِ، وَإِنَّ الرَّجُلَ لَيَعْمَلُ الرَّمَنَ الطَّوِيلَ يَعْمَلُ أَهْلَ النَّارِ ثُمَّ  
يَحْتَمِلُ بِهِ عَمَلَهُ أَهْلَ الْجَنَّةِ» [حَسَنٌ صَحِيحٌ وَهُوَ مُتَوَاتِرٌ]

6- Reported *Moslem* that *Abu Huraira* may Allah be pleased with him, narrated that Prophet Muhammad, may the peace and blessings of Allah be upon him, said "A person might carry out all the good deeds that would lead to paradise for a long period of time, only to end them with evil deeds that lead him to hell. And another might carry out all the evil deeds that would lead to hell for a long period of time, only to end them with good deeds that lead him to paradise." (*Hadith Sahih* reported by a succession of narrators)

٦- وفي البحاري عن سهل بن سعد، عن النبي ﷺ قال  
 «إن العبد ليعمل عمل أهل النار وأنه من أهل الجنة ويعمل عمل أهل  
 الجنة وأنه من أهل النار، وإنما لأعمار بالحوائس» [حدث صحيح]

7- Quoted from *Bukhari* is *Sahī Ibn Sa'ad's* narration that Prophet Muhammad, may the peace and blessings of Allah be upon him, once said "A servant of Allah might be doing the very sins that would plunge him into hell although he belongs to the people of paradise, and another might be carrying out good deeds although he belongs to the folk of hellfire because ending actions are what really counts"  
 (Hadith Sahih)

٨- قال المؤلف رحمه الله وروى البحاري عن سالم عن عبد الله قال قال كبيراً من كبار النبي (ﷺ) بحلف «لا ومقلب القلوب» ومعه تصرفها أسرع من من أن يروح على اختلاف في القول والرد والإرادة والكراهية وغير ذلك من الأوصاف وفي السريال «وَأَعْلَمُوا أَنَّ اللَّهَ يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ» قال محدث المعنى يحول بين المرء وعقله حتى لا يبري ما يصنع بانه «أَنَّ فِي ذَلِكَ لَذِكْرَى لِمَنْ كَانَ لَهُ قَلْبٌ» أي عزم، وأحذر الظن أن يكون ذلك حبراً من الله تعالى بانه أملك لقلوب العباد منهم وأنه يحول بينهم وبينها إرادته، حتى لا يدرك الإنسان شيئاً إلا بمنزلة من عزمه [حدث صحيح]

8- The author, may Allah bless his soul, said: "Bukhari reported that *Saleem* narrated that *Abdullah* said "Many a time the Prophet, may the peace and blessings of Allah be upon him used to swear saying: "No, I swear by Him Who changes hearts," meaning

that Allah makes man's mind change as speedily as the wind from acceptance to rejection from desire to hatred, etc. A verse in the Glorious Quran reads **"Know that Allah cometh in between a man and his heart"** *Mujahid* also said "The change indicated in this context means that Allah separates man from his conscious mind with the result that he does not realize what he is doing. This is also clarified in the verse reading **"Verily in this is a message for any that has a heart and understanding."** The word 'qalb' here means 'mind'. *At Tabari* tends to interpret this as an assertion from Allah that He controls his servants' minds more readily than they do, and that He can make a barrier between man and his mind too, so that he cannot attain anything except by the will of Allah, glory to Him (*Hadith Sahih*)

٩- وقالت عائشة - رضي الله عنها -، كان النبي ﷺ يكثر أن يقول: (يا مقلب القلوب، ثبت قلبي على طاعتك) فقلت يا رسول الله إنك تكثر أن تدعو بهذا الدعاء فهل نحسى؟ قال: (يوم يومسي ب عائشه وقلوب العباد بين أصغير من أصابع الحمار إذا أراد أن يقلب قلب عبده قلبه). [حديث صحيح]

9- Lady A'isha, may Allah be pleased with her, said "Prophet Muhammad, may the peace and blessings of Allah be upon him, used frequently to say "O Allah! You can change hearts, so please keep my heart unwavering in obeying Your orders" So, I said "O prophet of Allah! You frequently pray like this; what do you fear? He replied "How can I feel



secure, *A'isha*, and the hearts of the people are located between two fingers of Allah's? If He chooses to change a man's heart, He instantaneously does "

(*Hadith Sahih*)

لَا تَخْرُجُ رُوحٌ عَبْدٍ مُؤْمِنٍ أَوْ كَافِرٍ  
حَتَّى يَبْشُرَ وَأَنَّهُ يَصْطَلِحُ بِهَا

**The soul will be given either glad or bad tidings before it leaves the body**

١٠ ابن المبارك قال أخبرني حيو قال أخبرني أبو صخر عن محمد بن كعب القرظي قال. إذا استعفت نفس العبد المؤمن جاءه ملك الموت فقال. السلام عليك يا ولي الله، الله بفرئك (السلام، ثم يزع بهذه الآية ﴿الَّذِينَ تَوْفَّاهُمْ مَلَائِكُهُمْ طَيِّبِينَ يَقُولُونَ سَلَامٌ عَلَيْكُمْ﴾ [أحمر حسن])

10- *Ibn Al Mubarak* reported that *Haywa* told him that *Abu-Sakhr* said quoting Muhammad, quoting *Ka'ab Al Qarzi* who said "When the soul of a believer is about to leave, the angel of death will come to him saying "Peace be with you, friend of Allah' Allah sends greeting to you," and then takes the soul while reciting **"Those whose life the angel ends while they are virtuous, will be saying: peace be with you "** (An authentic account)

١١ وقال ابن مسعود: إذا جاء ملك الموت لفصل روح المؤمن قال ربك بقرئك (السلام)

11- *Ibn Mas'ood* said "When the angel comes to him, he will say "Your Lord sends peace to you "

١٢- وعن البراء بن عازب في قوله (نعالي) ﴿تَحِيَّتُهُمْ يَوْمَ  
تُفَوَّتُهُ سَلَامٌ﴾ وبسلم ملاك الموت على المؤمن عند قص روحه،  
لا ينقص روحه حتى يسلم عليه. [حبر حسن]

12- *Al Bara'a Ibn Azib* commented on the verse that reads **"Their greeting, the day they meet him is peace"** saying "The angel of death will give peace to a believer upon taking his soul, he will never go with the soul before giving him this greeting"  
(An authentic account)

١٣ (أخرجه) البخاري عن عبدة بن الصامد عن النبي ﷺ قال  
(من أحب لقاء الله أحب الله لقاءه، ومن كره لقاء الله كره الله لقاءه))  
فعالت عائشة أو بعض أرواحه، إيا سكره الموت، فقال: (ليس ذلك  
ولكن المؤمن إذا حصره الموت بشر يرضون من الله وكرامته فليس  
شيء أحب إليه مما أممه فحب لقاء الله وأحب الله لقاءه وإن الكافر  
إذا حصره الموت بشر يعاد الله وعقوبته فليس شيء أكره إليه مما  
أمامه، فكره لقاء الله وكره الله لقاءه)) أخرجه مسلم وابن ماجة من  
حديث عائشة وابن المبارك من حديث أنس رضي الله عنهم (عنه)  
[حديث صحيح]

13- *Bukhari* reported on the authority of *Ubada Ibn Al Samut* that the Prophet said 'Whoever loves to meet Allah, Allah will love to meet him And whoever dislikes meeting Allah, Allah will dislike to meet him' *Aisha* - or perhaps another one of his wives said "We do hate death" The Prophet replied "This is not what I mean But, upon death a believer will get glad tidings from Allah that He is pleased with

him and thereupon he will love to meet Allah, and Allah will love to meet him. As for the unbeliever, when he is dying, he gets news of the punishment of Allah and thus hates what he hears about and hates meeting Allah, so Allah hates meeting him."

(*Hadith Sahih*)

### خروج نفوس المؤمنين والكافرين

#### **How believers' and disbelievers' souls leave their bodies**

١٤- حرج أبو نعيم من حبيب الأعمش، عن إبراهيم، عن علقمة، عن عبد الله قال، قال رسول الله ﷺ «إن نفس المؤمن تخرج رشحاً، وإن نفس الكافر تسيل كما تسيل نفس الحمار، وإن للمؤمن ليعمل الخطيئة فيسد عليه عند الموت لكفر بها عنه، وإن للكافر ليعمل لحسنه فيسهل عليه عند الموت لحرى به»، [حديث صحيح]

14- On the authority of *Abu-Nu'aim*, quoting the *Hadith* narrated by *Al A'mash*, *Abraham* reported that *Alqama* quoted *Abdullah* who said that Prophet Muhammad said "The soul of the believer comes out of his body in the shape of sweat, whereas the soul of the disbeliever is grabbed like a donkey's. Believers are punished for their sins at death to get rid of them at all, but disbelievers' deaths are rendered easy as a reward for the good deeds they carried out, so that they also get rid of them at all" (*Hadith Sahih*)

## ذكر الموت [ومصلته] والاستعداد له

### The preparation for, and remembrance of, death

١٥- قال العلماء الموت ليس بعدم محض ولا قضاء صرف وإنما هو انقطاع علو الروح بالنسب ومعرفة وحيلولة سهماء، وندى الحال، وانتقال من دار الى دار، وهو من اعظم المصائب، وقد سمى الله تعالى مصيبة، في قوله (تعالى) ﴿فَأَصَابَكُمْ فُتْنَةُ الْمَوْتِ﴾ فالموت هو المصيبة العظمى والزربة الكبرى، قال علماؤنا، واعظم منه العقوبة عليه، والإعراض عن ذكره، وقلة التفكير فيه، وترك العمل له، وإي فيه وحده لعبارة لمن اعتبر وفكره لمن تفكر

15- Scholars assert that death is not a total nonexistence, but it involves the severance of the unity between body and soul. It also indicates a change in man's condition and his transference from this worldly life to the afterlife. Death is one of the gravest catastrophes. Allah, glory to Him, calls it a 'catastrophe' as He says **"And the catastrophe of death befalls you (then)."** Thus death is the utmost calamity and the most momentous disaster. However, scholars maintain that it is graver for a man to be heedless of death, to decline repentance and to cease contemplating in death and working for it.

١٦- السائي عن أبي هريرة قال قال رسول الله ﷺ: أكثروا

ذكر هدم الدائم، يعني الموت، احرصه ابن ماجه، والترمذي ايضا.

[حديث صحيح]

16- *Al-Nasae'e* reported that on the authority of *Abu Huraira*, Prophet *Muhammad*, may the peace and blessings of Allah be upon him, said "Always remember the terminator of pleasures," meaning 'death' (Verified by *Ibn Maja* and *At Termizi*)

(*Hadith Sahih*)

١٧ اس ماحه عن ابن عمر انه قال كنت حالي مع رسول الله ﷺ فجاء رجل من الأنصار، وسلم على النبي ﷺ فقال يا رسول الله، أي المومنين أفضل؟ قال، «أحسنهم خلقاً» قال «أكثرهم للموت ذكرًا» وأحسنهم لم بعدد أسعداء أولئك الأكييس، حرجه مائت ايصدا، وسأني في الفتن، إن شاء الله تعالى

[حديث حسن]

17- *Ibn Maja* reported that *Ibn Omar* said "One day I was sitting with the Prophet of Allah when one of the *Ansar* came and greeted him and asked, "O Prophet of Allah! Who are the best believers?" The Prophet replied "The best believers are the most well-mannered." The man then asked: "So, who are the most prudent believers?" The Prophet said, "The most prudent believers are those who remember death most often and get ready for their afterlife Those are the sagest" (Verified by *Malik* too) This *Hadith* will be quoted in the chapter dealing with 'seditions', Allah willing;

ما يذكر الموت والأخرة ويذهب في الدنيا

**What reminds people of death and the hereafter and helps them disregard life**

١٨ مسلم عن أبي هريرة قال: رار النبي ﷺ قبر امه فبكى وأكى من حوله فقال: «أسألت ربي (في) ان يعفر به فلم يؤس لي، وأسألته في ان أروى قبرها فأس لي، فروروا القور فإنها تكرر الموت» [حديث صحيح]

18- Moslem quoted Abu Huraira who said: "The Prophet, may the peace and blessings of Allah be upon him, once visited the grave of his mother. He cried so extensively that all his companions wept, and then he said "I asked Allah to forgive her, but He did not permit me, and I asked Him for a permission to visit her grave, and He permitted me. So, visit graves as they remind you of death" (*Hadith Sahih*)

١٩ وعن ابن ماجه، عن ابن مسعود ان رسول الله ﷺ قال يكف بهكم عن زيارة القور، فروروها، فإنها ترها في الدن وبكر لأخرة» [حديث صحيح]

19- Ibn Maja reported that on the authority of Ibn Mas'ood the Prophet, may the peace and blessings of Allah be upon him, said "I have previously prohibited you of visiting graves, but now I ask you to do so as they help you disregard this worldly life and reminds you of the hereafter" (*Hadith Sahih*)



ما جاء أن للموت سكوات  
وهي تسلم الأعصاب بعضها على بعض  
وفيها يصير الإنسان إليه

## Proofs of the pains of death and the condition of dying people

٢٠- وصف الله سبحانه وتعالى شدة الموت في أربع آيات.

الأولى: قوله الحق ﴿وَحَاءَتْ سَكْرَةُ الْمَوْتِ بِالْحَقِّ﴾  
الثانية: قوله تعالى ﴿وَلَوْ يَرَى إِد الطَّالِمُونَ فِي عَمْرَاتِ الْمَوْتِ﴾  
الثالثة: قوله تعالى ﴿فَلَوْلَا إِذَا بَلَغَ الْخُلُقُومَ﴾  
الرابعة (قوله). ﴿كَلَّا إِذَا بَلَغَ الْثَّرَاقِي﴾

20- Allah, glory to Him, describes the severity of death in four verses. He says in the first "And the stupor of death comes in truth," and the second "If thou couldst but see how the wicked do fare in the agonies of death." The third verse reads "Then why do ye not intervene when the soul of the dying man reaches the throat," and the fourth: "Yea, when the soul reaches to the collar-bone (in its exit, "

(روى) البحري عن عائشة رضي الله عنها أن رسول الله ﷺ كانت بين يديه ركوداً وعليه فيها ماء. فجعل يدخل يديه في الماء فيمسح بهما وجهه ويقول «لا إله إلا الله» إلى أن لموت سكراته ثم نصب يديه فجعل يقول «هي الرفيق الأعلى» حتى قبض ومالت يده [حسب صحيح]

*Bukhari* reported that Lady A'isha, may Allah be pleased with her, said that on his deathbed, the Prophet peace and blessings be upon him, had beside him a pot of water. He kept inserting his hands in the pot to wet them and daub his face, saying "There is no god but Allah. Death does have its pains." Then, he raised his hands and kept saying, "To the company of Allah!" until his hands fell down and he died.

*Hadith Sahih*

## الموت كفارة لكل مسلم Death expiates Muslims' sins

٢١ (فصل) أما كل الموت كفره، لكل ما بلغاه ألم في مرضه من الآلام و الأوجاع، وقد قال ﷺ «ما من مسلم يصيبه أذى من مرض فما سواه إلا حط الله به سيئاته كما يحط الشجر ذوقه» حرجه مسلم. [حديث صحيح]

**21-** Death does really expiate sins because of the affliction of pains and agonies the dying person suffers from. Prophet Muhammad, may the peace and blessings of Allah be upon him, said "Every jot of pain a Muslim suffers from, whether it be a malady or anything more serious, decreases the number of his sins just as trees get rid of their leaves" (Reported by Moslem) (*Hadith Sahih*)

٢٢ - «وفي الموطأ» عن أبي هريرة (قال قال) رسول الله ﷺ «ما من يرد الله به حيرا يصب منه» [حديث صحيح]

22- On the authority of *Abu Huraira*, as quoted from *Al Mouata'a (Prophetic Hadiths Made easy)*, the Prophet, peace and blessings be upon him, said "Allan afflicts those He favors" (*Hadith Sahih*).

لَا يَمُوتُ أَحَدٌ إِلَّا وَهُوَ يَحْسُنُ بِاللَّهِ الطَّنْ  
وَهِيَ الْخَوْفُ مِنَ اللَّهِ تَعَالَى

**Man should have a favorable opinion of Allah at his death (Fearing Allah, glory to Him)**

٢٣- مسلم عن جابر قال سمعت رسول الله ﷺ يقول قبل وفاته  
ثَلَاثَةَ أَيْمٍ «إِلَّا يَمُوتُنَّ أَحَدُكُمْ إِلَّا وَهُوَ يَحْسُنُ بَطَرِ اللَّهِ»  
أُحَرِّجُهُ النَّحَارِي. [حديث صحيح]

23- On the authority of *Jabur*, *Moslem* reported that the Prophet of Allah, peace and blessings be upon him, said, "None of you should die except having a favorable opinion of Allah" (Verified by *Bukhari*,  
(*Hadith Sahih*)

٢٤- «إِنِّي مَأْمُورٌ»، عن انس أن النبي ﷺ دخل على شاب وهو  
في الموت فقال: «كَيْفَ تَحْدُثُ؟» فقال: «أُرَجِّوْهُ إِلَهُ يَا رَسُولَ اللَّهِ وَأُحَافِ  
دَتُوبِي، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِلَّا يَجْمَعَانِ فِي قَلْبٍ عَدُوٌّ مَوْمِنٍ فِي مِثْلِ  
هَذَا الْمَوْطَرِ إِلَّا أَعْطَاهُ اللَّهُ مَا يَرْجُو وَوَصَّاهُ مِمَّ يَحَافِ» ذَكَرَهُ ابْنُ  
أَبِي الدُّنْيَا أَيْضاً، وَحَرَّجُهُ السَّرْمَدِي، وَقَالَ هَذَا حَدِيثٌ حَسَنٌ عَرَبِيٌّ  
[حديث صحيح]

24- On the authority of *Anas*, *Ibn Maja* reported that the Prophet visited a dying youth and asked

him "How do you feel?" The young man replied: "O, Propnet of Allah! I have hope in Allah's mercy and I fear my sins" So, the Prophet said "No sooner do these two feelings mix in a believer's heart under such circumstances, than Allah grants him what he wishes and protects him of what he fears" This *Hadith* was also reported by *Ibn Abu Al Donia* and verified by *At Termizi* who said it is *Hasan ghareeb* (*Hadith Hasan*)

### تلقين الميت: لا إله إلا الله

#### Dictating *Shahadah* to the dying person

٢٥ مسلم عن أبي سعيد الخدري، قال، قال رسول الله ﷺ: ((لغو موتاكم «لا إله إلا الله»)) [حديث صحيح]

25- On the authority of *Abu Saeed Al Khudri*, *Moslem* reported that Prophet Muhammad, peace and blessings be upon him, said "Dictate your dying relatives to testify that there is no god but Allah"

*Hadith Sahih*

٢٦ (فصل) فإن علموا تلقين الموتى هذه الكلمة سنة مأثورة عن بها المسلمون، وذلك يكون أحر كلامهم لا إله إلا الله فبحتم له بالسعادة، وليدخل في عموم قوله عليه السلام، (من كان حر كلامه لا إله إلا الله دخل الجنة) أحرجه أبو داود من حديث معاذ بن حر - رضي الله عنه - وصححه أبو محمد عبد الحق، وليس له المحصر على ما يقع به السطر، فإنه عرص بمحصر يفسد عنه عقيدته، على ما يأتي [حديث صحيح]

26- Our scholars commented that dictating *Shahadah* to the dying person is a favorable tradition implemented by all Muslims so that his testimony becomes the last sentence he utters in this worldly life, thereby acquiring happiness. This would lead him to be included in the category designated by the Prophet's *Hadith* "He whose last words were testifying that there is no god but Allah will join paradise" (Reported by *Abu Dawud*, based on the *Hadith* narrated by *Mo'az Ibn Jabal*, may Allah be pleased with him. It was verified by *Abu Muhammad Abdul Haqq*. Dictating the dying person *Shahadah* would draw his attention to the means that would help him fight Satan who always tries to bring down his faith as will be clarified herein (*Hadith Sahih*).

من حضر الميت فلا يلغو وليتكلم بحير  
وكيف الدعاء للميت إذا مات وفي تهميمه

**He who attends to a dying person should utter good words (How to pray for the dying person at death and how to close his eyelids)**

٢٧ مسلم عن أم سلمة رضي الله عنها قالت قال رسول الله ﷺ «إذا حضرتم المريض أو الميت فقولوا خيراً فإن الملائكة يؤمنون على ما تقولون»

قالت: فلما مات أبو سمية أسد النبي ﷺ فقلت يا رسول الله (إني أرى سلمة قد مات فقال: (قولي اللهم عرفني وله واعقبني منه عفي

حسنہ، قات قات و عقی سے من ہو حر مہ رسول اللہ ﷺ

[حدیث صحیح]

27. *Muslim* reported that *Umm Salama*, may Allah be pleased with her, said that the Prophet, peace be upon him, said "When you attend to a dying person say kind words and supplicate benevolently for him as the angels say 'Amen' to what you pray " *Umm Salama* added "So, when *Abu Salama* died, I went to the Prophet and told him He then said to me, "Say, O Allah! Forgive his sins and compensate me with a better person " So, I said what the Prophet taught me, and I was compensated by a better one the Prophet himself may the peace and blessings be upon him " (*Hadith Sahih*)

۲۸- من ماحہ عن شداد بن اوس قال قال رسول اللہ ﷺ.

«اد حصرتم موتاكم فاعمصوا البصر فإن البصر ينزع الروح، وقلو

حیر فإن لملائکہ یومن علی ما قال أهل القبور» [حدیث حسن]

28. On the authority of *Shaddad Ibn Aus*, *Ibn Maja* reported that Prophet Muhammad, may the peace and blessings of Allah be upon him, said "If you attended to a dead person, close his eyelids, for sight follows the soul, and say good words, for the angels always support what the dead person's family says"

(*Hadith Hasan*)

ما جاء في سوء الخاتمة  
وما جاء أن الأعمال بالحوادث

**Hadiths Concerning Bad Deaths**  
**(How Endings Matter More)**

٢٩ مسلم عن أبي هريرة رضي الله عنه عن رسول الله ﷺ قال  
إن الرجل لسعمل الرمن الطويل يعمل أهل الجنة ثم يحتم له عمله  
يعمل أهل النار، وإن الرجل ليعمل الرمن الطويل يعمل أهل النار  
ثم يحتم له بعمل أهل الجنة [حديث صحيح وهو مؤثر]

29. Reported Moslem that Abu Huraira, may Allah be pleased with him, narrated that Prophet Muhammad, may the peace and blessings of Allah be upon him, said. "A person might carry out all the good deeds that would lead to paradise for a long period of time, only to end them with evil deeds that lead him to hell. And another might carry out all the evil deeds that would lead to hell for a long period of time, only to end them with good deeds that lead him to paradise." *Hadith Sahih* reported by a succession of narrators)

٣٠ وفي البخاري عن سهل بن سعد، عن النبي ﷺ قال:  
إن العبد يسعمل أهل النار، وإنه من أهل الجنة، ويعمل أهل  
الجنة وإنه من أهل النار، وإنه الأعمال بالحوادث [حديث صحيح]

30. Quoted from Bukhari is Sahl Ibn Sa'ad's narration that Prophet Muhammad, may the peace and blessings of Allah be upon him, once said "A servant of Allah might be doing the very sins that would plunge him into hell, although he belongs to

the people of paradise, and another might be carrying out good deeds although he belongs to the folk of hell-fire because ending actions are what really counts”

(*Hadith Sahih*)

٣١- وفات عسفة - رضي الله عنه - كان النبي ﷺ يكثر من يقول (يا مقلب القلوب، ثبت قلبي على صعدتك) فقلت، يا رسول الله لك تكثير في تدعو بهذا الدعاء فهل يحشني؟ قال (وما يؤمن به عائشه وقلوب العباد بين أصعير من أصابع الخصار) إذا أراد أن يقلب قلب عبده قلته)) [حديث صحيح]

31- Lady A'isha, may Allah be pleased with her, said "Prophet Muhammad, may the peace and blessings of Allah be upon him, used frequently to say "O Allah! You can change hearts, so please keep my heart unwavering in obeying Your orders" So, I said "O prophet of Allah! You frequently pray like this, what do you fear? He replied 'How can I feel secure, A'isha, and the hearts of the people are located between two fingers of Allah's? If He chooses to change a man's heart, He instantaneously does"

(*Hadith Sahih*)

لا تخرج روح عبد مؤمن أو كافر  
حتى يبشر بأنه يصعد بها

The soul will be given either glad or bad  
tidings before it leaves the body

٣٢ ابن المبارك قال، أخبرنا حيوة قال، أخبرني أبو صحر عن محمد بن كعب القرظي قال إذا استنعت نفس العبد المؤمن جاءه ملك



الموت فقال انسلام عليك يا ولي الله، الله بقرتك السلام، ثم مرع بهده الآية ﴿الذين تتوفاهم الملائكة طيبين يقولون سلاماً عليكم﴾ [حبر حسن]

32- *Ibn Al Mubarak* reported that *Hayua* told him that *Abu Sakhr* said quoting Muhammad, quoting *Ka'ab Al Qarzi* who said "When the soul of a believer is about to leave, the angel of death will come to him saying "Peace be with you, friend of Allah! Allah sends greeting to you," and then takes the soul while reciting **"Those whose life the angel ends while they are virtuous, will be saying: peace be with you "** An authentic account)

٣٣ وقال ابن مسعود إذا جاء ملك الموت ليقبض روح المؤمن

قال: بك بقرتك السلام

33- *Ibn Mas'ood* said "When the angel comes to him, he will say "Your Lord sends peace to you "

٣٤- وعن البراء بن عازب في قوله (تعالى) ﴿تَحِيَّاتُهُمْ يَوْمَ يَلْقَوْنَهُ سَلَامٌ﴾ فسلم ملك الموت على المؤمن عند قبض روحه، لا يقبض روحه حتى يسلم عليه [حبر حسن]

34- *Al Bara'a Ibn Azib* commented on the verse that reads **"Their greeting, the day they meet him is peace"** saying "The angel of death will give peace to a believer upon taking his soul, he will never go with the soul before giving him this greeting "

(An authentic account)

٣٥- (حَرْحِه) اسْحَارِي عَنْ عُبَادَةَ بْنِ الصَّامِتِ عَنِ النَّبِيِّ ﷺ

قَالَ رُبَّمَا أَحَبَّ لِقَاءَ اللَّهِ أَحَبُّ إِلَهٍ لِقَاءَهُ، وَمَنْ كَرِهَ لِقَاءَ اللَّهِ كَرِهَ إِلَهَهُ  
لِقَاءَهُ فَقَالَ عَائِشَةُ - أَوْ بَعْضُ أَرْوَاحِهِ إِنْ لِكُرْهِ الْمَوْتِ، فَقَالَ  
رَبِّسَ ذَلِكَ وَلَكِنَّ الْمُؤْمِنَ إِذَا حَصَرَهُ الْمَوْتُ يَشْرُ بَرَصُورًا مِنْ اللَّهِ  
وَكَرَامَةٍ قَبْلِ شَيْءٍ أَحَبَّ إِلَيْهِ مِنْ أَمَمَةٍ فَحَبَّ لِقَاءَ اللَّهِ وَأَحَبَّ إِلَهُ لِقَاءَهُ  
وَإِنَّ الْكَافِرَ إِذَا حَصَرَهُ الْمَوْتُ يَشْرُ مَعْدَابَ اللَّهِ وَغُفُوبَتَهُ فَلَيْسَ شَيْءٌ أَكْرَهَ  
إِلَيْهِ مِنْ مَمَتِهِ، فَكَرِهَ لِقَاءَ اللَّهِ وَكَرِهَ إِلَهُ لِقَاءَهُ، حَرْحِه مَسْمُومٌ وَإِنْ صَاحَهُ  
مِنْ حَدِيثِ عَائِشَةَ وَإِنَّ الْمُبَارَكِ مِنْ حَدِيثِ أَبِي رَضِيٍّ عَنْهُمْ).

[حسن صحيح]

35- Bukhari reported on the authority of *Ubadah Ibn Al Samut* that the Prophet said "Whoever loves to meet Allah, Allah will love to meet him. And whoever dislikes meeting Allah Allah will dislike to meet him." *A'ishah* or perhaps another one of his wives said "We do hate death." The Prophet replied "This is not what I mean. But, upon death a believer will get glad tidings from Allah that He is pleased with him and thereupon he will love to meet Allah and Allah will love to meet him. As for the unbeliever when he is dying, he gets news of the punishment of Allah and thus hates what he hears about and hates meeting Allah, so Allah hates meeting him."

*Hadith Sahih*

مَا يَتَّبِعُ الْمَيِّتَ إِلَى قَبْرِهِ وَيَعْقُدُ مَوْتَهُ وَمَا  
يَبْقَى مَعَهُ فِيهِ

**What follows a person to his grave and  
stays with him**

٣٦- مسلم عن أنس بن مالك قال: قال رسول الله ﷺ  
يسبع الميِّت ثلاثة فيرجع أشْرُ ويبقى و حد يسبعه أهله وماله وعمله  
فيرجع أهله وماله ويبقى عمله. [حدث صحيح]

**36-** *Moslem reported on the authority of Anas Ibn Malik that the Prophet of Allah peace and blessings be upon him, said "Three things follow a person to his grave. Two of them return while one remains with him. His family, money and deeds follow him. His family and money return home while his deeds stay with him."* (Hadith Sahih)

٣٧- وروى أبو نعم من حديث قتادة عن أنس بن مالك قال: قال  
رسول الله ﷺ: يسبع بحري حرره للعد بعد موته وهو في قبره.  
من علم علماً أو حري بهر أو حر بدر أو غرس حلاً أو بنى مسجداً  
أو ورت مصحفاً أو ترك ولداً يسع له بعد موته. [حدث حسن]

**37-** On the authority of Abu Nu'aim, Qatada said quoting Anas Ibn Malik that the Prophet, peace and blessings be upon him, said "Seven things will yield reward to a person even after his death: a knowledge he spread, a river he dug, a well he drilled, a palm tree he planted, a mosque he built, a copy of the Qur'an he bequeathed, a virtuous son who will pray for Allah to grant him forgiveness." (Hadith Hasan)

مَا حَاءَ أَنْ الْقَبْرِ أَوَّلُ مَنَارِلِ الْآخِرَةِ وَهِيَ الْبُكَاءُ عِنْدَهُ  
وَهِيَ حُكْمُهُ وَالْأَسْتِغْدَادُ لَهُ

**The severity of death - The grave is the first  
step toward the hereafter**

٣٨ - ابن ماجه عن هاني بن عثمان قال كان عثمان - رضي  
س عنه - اذا وقف على قبر بكى حتى يبل لحيه، فيبكي له، يذكر  
الحية والذر ولا يبكي، ونكي من هذ، قال ابن رسول الله ﷺ قال  
، ان القبر اول مسرر الآخرة فمن بدا منه احد فم بعده أبسر منه  
وإن لم يبح منه فم بعده أشد منه [حديث حسن]

38- *Ibn Maja* cited *Hanu Ibn Othman* as saying that *Othman*, may Allah be pleased with him used to shed tears till they wet his beard whenever he stands by a grave. He was asked "When paradise and hellfire are mentioned, you would not cry. How do you cry over this?" He said "The Prophet, peace and blessings be upon him, said "The grave is the first stage of the hereafter. If a person is saved from its torment, then what comes after it is really easy. If one is not saved from it, what follows is really severer."

*Hadith Hasan*)

٣٩ - قال قال رسول الله ﷺ وما رأت مطر قط لا والقبر  
أقطع منه، أخرجه الترمذي [حديث حسن]

39- *Ibn Maja* reported that the Prophet peace and blessings be upon him, said "I have never seen a more horrible sight than that of the grave." (Verified by *At Tirmizi* Hadith *Hasan*)

٤٠- ابن ماجه عن البراء قال قال رسول الله ﷺ في حبرة،  
فجلس على شبر الفبر فبكى واكل حتى بل اشري ثم قال (( احواسي  
لمثل هذا فاعدوا )) [حديث حسن]

40- *Ibn Maja* reported that *Al Bara'a* said "We were with the Prophet, may the peace and blessings of Allah be upon him in a funeral. He sat at a grave and started shedding tears so heavily that his tears wetted the dust. Then, he said "My brethren! For this you should prepare yourselves" (*Hadith Hasan*)

ما جاء أن المومن يتراودون في قبورهم  
واستحسن الكفن لذلك

**How the dead exchange visits in their graves**

٤١- وفي صحيح مسلم عن جابر بن عبد الله - رضي الله عنه  
عن رسول الله ﷺ (( اذا كفر حكم اُده فنجس كفه ))-  
[حديث صحيح]

41- *Moslem* reported on the authority of *Jabir Ibn Abdullah* that the Prophet, may the peace and blessings of Allah be upon him, said "When any of you enshroud his brother, let him choose a good shroud for him" (*Hadith Sahih*)

مَا جَاءَ فِي كَلَامِ الْهَبْرِ كُلِّ يَوْمٍ  
وَكَلَامِهِ لِلْهَبْرِ إِذَا وَصَحَ فِيهِ

### How the grave speaks and addresses its inhabitant daily

٤٢ وخرج هب عن السري قال: حدثنا حسين الجعفي، عن مالك بن معول، عن عبد الله بن عبد بن عمير قال: يجعل الله للفر لسان ينطق به فيقول: 'اس آدم، كيف سيأتي؟' أم علمت أبي بيت (لأكله وبيت) الدود، وبيت الوحده، وبيت الوحشة؟ [حبر صحيح]

42- Abdullah Ibn Ubaid Ibn Umair said "Allah gives a tongue to the grave to speak with, and it will address a person saying "O son of Adam! How come that you have forgotten me? Have not you known that I am the abode of decay, the abode of worms, the abode of loneliness, the abode of seclusion?"

(an authentic account)

٤٣ قال وحدث وكيع، عن مالك بن معول، عن عبد الله بن عبد بن عمير قال: إن قبر يبكي ويقول في مكانه: 'أس ست الوحشة، وبيت الوحشة وأما بيت الدود.' [حبر صحيح]

43- Abdullah Ibn Ubaid Ibn Umair is reported as having said. "The grave would cry saying. 'I am the dwelling of strangeness, the abode of loneliness and the abode of worms'" (an authentic account)

صَغَطَ الْقَبْرَ عَلَى صَاحِبِهِ وَإِنْ كَانَ صَالِحًا

**How the grave presses its inhabitants,  
even the virtuous ones**

٤٤ السنائي عن عبد الله بن عمر عن رسول الله ﷺ قال  
«هذا الذي تحرك له عرش الرحمن وفتحت له أبواب السماء، وشهده  
سبعون ألفاً من الملائكة، لقد صم صمته ثم فرح عنه» قال أبو عبد  
الرحمن السنائي يعني سعد بن معاذ [حديث صحيح]

**44- Abdullah Ibn Omar** reported that the Prophet, may the peace and blessings of Allah be upon him, said "This one (i.e. *Sa'ad Ibn Mo'az*) for whom the Throne of Allah, the Merciful, was moved and the gates of paradise were opened, and who was attended by seventy thousand angels, was pressed once in the grave and then released " (*Hadith Sahih*).

٤٥ - ومن حديث شعبة بن الحجاج بإسناده إلى عائشة أم المؤمنين  
- رضي الله عنها - قالت قال رسول الله ﷺ «إن للقرصعة  
لو نج منها أحد لنج منها سعد بن معاذ» [حديث صحيح]

**45- Aisha**, the mother of the believers, may Allah be pleased with her, reported that the Prophet of Allah, peace and blessings be upon him, said "The grave has a pressure, if anyone was to be saved from it, *Sa'ad Ibn Mo'az* would." (*Hadith Sahih*)

الميت يعذب بكاء أهله عليه  
وهم من شر الناس له

**The dead person is tortured when his family  
wails for him  
(That makes him suffer)**

٤٦- وذكر أبو عمر بن عبد البر في كتاب (الاستيعاب) من  
حدث أبي موسى لأشعري عن النبي ﷺ قال ((الميت يعذب بكاء  
الحي عليه، إذا قالت البائقة، واعصاه، وانصراه، وكاسيها، حد  
الميت وفي له: أنت عصدها؟ أنت ناصرها؟ أنت كاسيها؟))  
[حدث حسن]

**46- Abu Mussa reported that the Prophet, may  
the peace and blessings of Allah be upon him, said:  
"A dead person will suffer from the wailing of the  
living people over his death. When a wailing woman  
says bemoaning her husband "O my supporter, O my  
provider," the dead person will be moved roughly and  
the angels will say to him "Are you her supporter?  
Are you her provider?" (Hadith Hasan)**

ما يقال عند وضع الميت في قبره  
وهي اللحد في القبر

**What should be said on placing the dead  
person in his grave**

٤٧- روى ابن ماجة عن ابن عباس قال ، لما أراؤا أن يحفروا  
لرسول الله ﷺ، نعتوا بي أبي عسده، وكان يصرح كصريح أهل



مكة، وبعثوا إلى أبي طلحة وكان هو الذي يحفر لأهل المدينة، وكان يلحد فبعثوا إليهما رسولين، قالوا اللهم حر لرسولك، فوجدوا أن طلحة فجيء به، ولم يوجد أبو عبدة فلحد برسول الله ﷺ.

[بحر صحيح لغيره]

47- *Ibn Abbas*, may Allah be pleased with him, said "When the Companions wanted to dig a grave for the Prophet, they asked *Abu Obaida* to do that. He used to dig graves the way the people of Mecca used to. They also asked *Abu Talha*, who used to dig graves for the residents of Medina. They sent messengers to the two of them and prayed "O Allah, glory to You! You choose the one who digs the grave of Your Prophet." The messenger then found *Abu Talha* who came immediately whereas *Abu Obaida* could not be found then. So, *Abu Talha* dug the grave of the Prophet the way the residents of Medina used to." (An authentic account)

٤٨- وروى أبو داود عن ابن عباس قال: قال رسول الله ﷺ: ((اللحد لب، والشق لغيره)) حرره ابن ماجة والترمذي وقال: حديث صحيح.

48- *Ibn Abbas*, may Allah be pleased with him, reported that the Prophet, peace and blessings be upon him, said "*Lahd* (a small hole at the side of a big grave) is for us while *Shaqq* (a hole on the earth) is for others" (*Hadith Sahih*).

**الوقوف عند القبر**  
**قبل هذا الدعاء والتثبيت له**  
**Standing by the grave after burying the**  
**dead person And praying for him**

٤٩ - أبو داود عن عثمان بن عفان - رضي الله عنه - قال كان رسول الله ﷺ إذا فرغ من دفن الميت وقف عليه، وقال استغفروا لأحكم وسألوا له بالتثبيت فيه إلا يسأل. [حديث صحيح]

49- *Othman Ibn Affan*, may Allah be pleased with him, said "After burying a dead person, the Prophet, peace and blessings be upon him, would stand by the grave and say "Seek forgiveness for your brother, ask Allah for him not to hesitate in his answers for he is being questioned now (by the angels) " *(Hadith Sahih)*

٥٠ - ومن هذا الباب ما ثبت في الصحيحين عن عبد الله قال قال رسول الله ﷺ (اليس ما من لطم الحدود وشق الحيوب، ودعى بدعوى الجاهلية). [حديث صحيح]

50- *Abdullah* reported that the Prophet, peace and blessings be upon him, said: "She does not belong to us, the one who slaps her face, tears her clothes, and repeats the same expressions of (grieving that were uttered during the time of) *Jahuleya*, pre-Islamic Paganism" *,Hadith Sahih*

٥١ وفيهما أَيْص عن أبي بردة بن أبي موسى قال وضع أبو موسى وجعا فعشي عليه ورأسه في حجر امرأة من أهله فصاحت امرأة من أهله، فلم يستطع أن يرد عليها شيئاً، فلما أقام قال أبي برزخ ممن يرى منه رسول الله ﷺ فإن رسول الله ﷺ يرى من الصلابة والخالفة والشفقة [حديث صحيح]

51- Abu Barda Ibn Abu Mussa said "Abu Mussa got sick to the extent that he fainted. He was lying with his head in the lap of one of his family. A woman, from amongst his relatives, cried but he could not stop her. When he gained his conscious he said "I have no relation with the ones who have been denounced by the Prophet, for the Prophet, peace and blessings be upon him, denounced the wailing woman, the woman who shaves her hair (as a token of mourning) and the one who tears her clothes" (*Hadith Sahih*)

٥٢- ابن ماجه عن أبي امامة أن رسول الله ﷺ لعن الحامشه وجهها، واشفاقه حينها، والداعية نويل والنور إسناده صحيح [حديث صحيح]

52- Abu Umama reported that the Prophet of Allah cursed the one who slaps her face, the one who tears her clothes and the one who damns or inveighs herself (*Hadith Sahih*)

## سؤال الملكين للعبد وهو انه هو من عذاب القبر وعذاب النار

**How angels question the dead person  
(One should seek refuge from the torture  
of the grave)**

٥٣ البخاري عن أنس بن مالك قال قال رسول الله ﷺ  
إِنَّ الْعَبْدَ إِذَا وَصَعَ فِي قَبْرِهِ، وَيُؤَلَّى عَنْهُ صَحْبَهُ، أَنَّهُ يَسْمَعُ فَرَعَ  
سَعْلِهِمْ أَنَّهُ مُلْكٌ فِيَعْدَانِهِ يَقُولَانِ لَهُ. مَا كُنْتَ تَقُولُ فِي هَذَا الرَّجُلِ  
مُحَمَّدٌ ﷺ؟ فَأَمَّا الْمُؤْمِنُ فَيَقُولُ أَشْهَدُ أَنَّهُ عَبْدُ اللَّهِ وَرَسُولُهُ، فَيَقَالُ لَهُ:  
انصُرْ إِلَى مَعْبُودِكَ مِنَ الْبَرِّ قَدْ نَالَكَ اللَّهُ تَعَالَى بِهِ مَعْبُودًا مِنَ الْحَيَّةِ  
فِيهِمَا حَصْعَاءُ، قَالَ قَدْرَةٌ: وَكَرَبَ بِهِ بِسْمِ اللَّهِ فِي قَبْرِهِ أَرْبَعُونَ  
بَرْعًا، قَالَ مُسْلِمٌ: سَعُونَ دَرْعًا، وَيَمْلَأُ عَلَيْهِ حَصْرًا إِلَى يَوْمِ يَبْعُونَ  
ثُمَّ رَجَعَ إِلَى حَدِيثِ أَنَسٍ قَالَ: وَأَمَّا الْكَافِرُ فَيَقَالُ لَهُ مَا كُنْتَ  
تَقُولُ فِي هَذَا الرَّجُلِ؟ فَيَقُولُ: لَا أَعْرِى، كُنْتُ أَقُولُ مَا يَقُولُ النَّاسُ.  
فَيَقَالُ لَا بَرِيءَ، وَلَا تَلَسَّ، وَنُصِرَ بِمُطْرَقٍ مِنْ حَدِيدٍ صَرَبَهُ نِيسَ  
أَنَّهُ فَصِيحٌ صَيَّحَهُ يَسْمَعُهُ مِنْ سَهٍ لَا التَّقْلِيلَ  
فَبِتَ لَيْسَ عِنْدَ مُسْلِمٍ، ثُمَّ رَجَعَ إِلَى حَدِيثِ أَنَسٍ إِلَى آخِرِهِ وَإِنَّمَا هُوَ  
عِنْدَ الْبُخَارِيِّ، فَحَدِيثُهُ أَكْمَلُ، وَقَوْلُ الْمَلَكَيْنِ: ((وَلَا تَلَبَّثْ)):

قال النحويون: الأصل في هذه النكبة الواو، أي ولا تلبث إلا  
أن قب بء لنسج به دبره، وقد جاء من حسب البراءة. لا يريف  
ولا تلبث على ما روه الإمام أحمد بن حنبل، أي لم يدرك ولم يزل  
الفرس، فلم تتنع بدر أيتك ولا تلاوتك [حديث صحيح]

**53- Anas Ibn Matik reported that the Prophet,  
peace and blessings be upon him, said "When**

a person is placed in his grave and his friends turn their backs to him, he will hear the sound of their steps. Two angels will come to him and let him sit and say to him "What do you think of this man who was sent to you?" The believer would answer "I bear witness that he is the servant of Allah and His Prophet." They will comment then saying "Look at your place in hellfire! You have been given a good place in paradise instead of it." So, he will see both places. As for the hypocrite and the unbeliever, they (the angels) will ask him "What do you think of the man who was sent to thee?" and he will answer "I do not know! I used to go along with people in what they say." Then they will say to him "Cursed you are! Never did you have knowledge." Then, he will be hit with iron hammers on his ears. He will cry loudly to the extent that all the dwellers of other graves will hear him." *Hadith Sa'ah*

ذكر حديث الرأى المشهور الحامخ لأحوال  
الموت عند قفس أرواحهم وفك قبورهم

**The famous *Hadith* narrated by *Al-Bara'a Ibn Azib* that sums up The affairs of the dead at death and in the grave**

٥٤ أخرجه أبو داود الطيالسي وعبد بن حمد في مسندهم،  
وعلى بن معد في (كتاب الطاعة والمعصية)، وهناد بن السرى في  
رهده، وأحمد بن حنبل في (مسند)، وغيرهم، وهو حديث صحيح له  
طرق كثيرة، تهتم بحريج طرقه على بن معد فاما أبو داود الطيالسي

فقال حدثني أبو عوانة عن الأعمش، قال هبنا وحمد حدثنا أبو معوية  
عن الأعمش عن المسهل بن عمرو، وكان أبو داود حدثنا عمرو بن  
نائب سمعه عن المسهل بن عمرو عن راس عن البراء يعني ابن  
عرب وحدثني أبي عوانة السهم، وقال البراء خرجنا مع رسول  
نم ﷺ في جبانة رحل عن الأنصار فذهب إلى قبر، ولما بلغ  
فجلس رسول الله ﷺ وحلب حوله، كنم على رؤوس الطير، وقال  
عمرو بن نائب وقع، ولم يقله أبو عوانة، فجعل يرفع بصره، وستر  
إلى السماء، وبحفص بصره، ويطر إلى الأرض ثم قال ((أعود بانه  
من عات القبر)) فاني مررت ثم قال ((إلى العبد المومن إذا كان في  
أفان من لأخره وانقطع من الدنيا جاءه ملك فجلس عند رأسه  
فيقول خرجي إليها ففسر لطفه إلى معرفه من الله ورصوان، فتخرج  
نفسه فتسبب كم يسيل قطر السماء)) قال عمرو في حديثه ولم يقله  
أبو عوانة ((إن كنتم ترون غير ذلك، وتزل ملائكة من الجنة ينص  
الوجود، كأل وحوهم السمسم، ومعهم أكاف من أكاف الجنة، وحنوط  
من حوطها، فيجلسون منه مد البصر فإذا قصص الملك لم يدعوها في  
يده ضرفة عن)) قال ((هست قوله تعالى «نُفُوتُهُ زُسُومًا وَهُمْ لَا يُفْرُطُونَ»  
قال فخرج نفسه كأصعب ربح وحده، فخرج به ملائكة فلا يأتون  
على حد فيم بين السماء والأرض إلا قالوا ما هذه الروح؟ فبقل  
فلا، فأحسن أسمائه حتى ينتهي به أبواب السماء الدنيا، فيخرج به،  
وتشعه من من كل سماء مرفوف حتى ينتهي إلى السماء السابعة،  
فقال. كنو كتابه في عليين ﴿وَمَا أَذْرَاكَ مَا عَلَيَّونَ﴾ ﴿كَتَابٌ مُرْقُومٌ﴾  
﴿شَهِدَةُ الْمُقَرَّبُونَ﴾ فبكت كتابه في عليين، ثم قال رنوه إلى الأرض  
فيبي وعدتهم إني منها خفيهم، وفيها بعدهم، ومنها خرجهم بانه

أخرى، وقال فيرد إلى الأرض، وبعد روجه في حسده، فأنشيه ملكاً  
شديد الأسفار فسيهرانه، ويجلسه فيقولان من ربك؟ وما دبك؟  
ومن نبيك؟ فيقول، ربي لله وبني الإسلام، فيقولان، فما نقول في هذا  
المرحل الذي نعت فيكم؟ فيقول هو رسول الله، فيقولان، وما ندر بك؟  
فيقول جاء بالنبات من ربنا فمب به وصف، قال، وذلك  
قوله تعالى ﴿يُخَسِّتُ اللَّهُ الَّذِينَ آمَنُوا﴾ بالتَّخَوُّلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا  
وفي الآية ﴿فَالْوَاقِعُ﴾ قال وسادي مادي السماء أن قد صدق عبيدي فافرشوه  
من الحنة والسوة من الحنة، ورواه مرله معها وبفسح له من بصره،  
ويصل عمله له في صورته رجل حسن لوجه طيب الرائحة حسن  
الشاب، فيقول، أنشر بما أعد الله لك أنشر برصوا من الله وحاب فيها  
نعيم مفيم فيقول: بشرك الله بحبر، من أنت فوجهك اللوحة الذي جاء  
بالخير؟ فيقول هذا يومك الذي كتب نوعاً أو الأمر الذي كتب نوعاً،  
أعمالك الصالح فو الله ما علمتك إلا كتب سرى في طاعة الله طيناً  
عن معصية الله فحراك الله حراً، فيقول يا رب أقم الساعة كي أرجع  
إلى هلي ومالي قال: (فإن كان فاجر وكان في أقبال من الأدب والقطر  
من الآخرة جاء ملك، فجلس عند رأسه فقال، أرحني أسعد النفس  
الخشنة أنشري بسخط من الله وغصنه، فشرل الملائكة سود الوجوه  
معهم مسوح من سر فإذا قبصها الملك فموا فلم يدعوها في يده طرفه  
عبر، قال، ففرق في حسده فبسترحه، فقطع منها العروق والعصب  
كالسعود الكثير الشعب من بصوف المتل، فوحد من الملك فحرح  
كأنت حبة وحب فلا نمر على حد فيما بين السماء والأرض، إلا  
قالوا ما هذه الروح الحبيثة؟ فيقولون هذا فلان بأسو اسماء حتى  
ينهو به إلى سماء السب فلا يفتح لهم، فيقولون ربوه إلى الأرض أي

وعدتهم أي مهة خلفهم وفيها بعدهم ومنها بحر جهنم سورة أخرى قال  
 فيرمي به من السماء قال وثلا هذه الآية ﴿وَمَنْ يُشْرِكْ فَإِنَّهُ مَكَائِمًا  
 خَرَّ مِنَ السَّمَاءِ فَتَخْطَفُهُ الطَّيْرُ أَوْ يَهْوِي بِهِ الرِّيحُ فِي مَكَانٍ سَحِينٍ﴾.  
 قال. ((بعد إلى الأرض وتعد فيه روحه وبسه ملك شديداً لا سهر  
 فيه سهره وحلصاه فيقولان: من ربك؟ وما ربك؟ فيقول لا أدري،  
 فيقولان فما تقول في هذا البحر الذي بعث فيكم؟ فلا يهدي لاسمه  
 فيقول: محمد، فيقول لا أدري سمعت الناس يقولون ذلك قار. فيقال  
 لا أدري فيصق عليه فصره حتى يخلط أصلاعه، ويمثل له عمه في  
 صورته رجب فتصيح ألوحه من البحر فيبح الشب، فيقال أنشر بعذاب  
 الله وسخطه، فيقول من أنت فوجهك الذي جاء ناسراً؟ فيقول  
 أنا عمك أحبب فوسه ما علمك إلا كتب بطب عن طاعة الله سريع  
 إلى معصية الله)

قال عمرو في حديثه عن المهال عن ابن عمر عن الخراء عن أبي  
 بصير. ((انفص له أصم أنكم بيده مرة لو ضرب بها جبل صدر نرايا،  
 أو قال ((ربم فيصره به صرة سمعها الحلائق إلا الثقلين، ثم تعد  
 فيه الروح فيصره صرة أخرى لفظ أبي داود الطيالسي وحرجه  
 علي بن محمد الجهني من عدة طرق معه ورد فيه ((ثم يفصر له  
 أعمى أصم معه مرة من حديد فيصره به صرة فسق بها من  
 مؤاته إلى حصره ثم بعد فيصره صرة فندق بها من مؤاته إلى  
 حصره، ورد في بعض طرقه عند قوله مرربة من حديد ((لو اجتمع  
 عليه الثقلان لم يفلوها فيصرب بها صرة فيصير نرايا، ثم بعد فيه  
 الروح، فيصرب بها صرة سمعها من على الأرض عبر الثقلين، ثم  
 يقال: فرشوا به لوحين من نار، واهجو له ساء إلى النار، فعرض له



لوحا من سر ويفتح له باب إلى النار) ورد فيه عند قوله: وانقطع  
 من الدنيا: (سلك به ملائكة غلاط شداد معهم حيوط من سر وسرايل  
 من فطراي يحوشونه فترع نفسه كما سرع السقود الكثير الشعب  
 من الصوف المبتل بقطع معه عروقهم، فيه حرجت نفسه لعه كل  
 ملك في السماء وكل ملك في الأرض [حدث صحيح]

54- Both *Abu Dawud Al-Tayalisi* and *Abd Ibn Hameed* in their Musnad (Verified Collection of Hadiths) and *Ali Ibn Ma'bad* in his book Obedience and Disobedience together with *Hinad Ibn Al Surri* in his book titled Asceticism, and *Ahmad Ibn Hanbal* in his Musnad and others narrate this *Hadith*. It is *Hadith Sahih* which has many narrations and versions with which *Ali Ibn Ma'bad* was extremely concerned. *Abu Dawud Al Tayalisi* said, "Abu Uuana told us quoting *Al A'mash* quoting *Al-Minhal Ibn Amr*, from *Zazan*, quoting in turn *Al Bara'a Ibn Azib* who said "We went out with the Prophet of Allah, peace and blessings be upon him, to attend the funeral of a man from *Ansar*. When we reached the cemetery, he was not buried yet. The Prophet sat down and we encircled him in complete silence. Then, he kept looking up and down at the sky and the earth and then he said "I seek refuge in Allah from the torture of the grave." He said it many times and added "When a believer approaches the end of his life and is about to die, an angel sits next to his head and says to him "Come out, you virtuous soul, to enjoy Allah's forgiveness and satisfaction, and so it smoothly comes out like a drop of water coming out from a jug." He said *Amr* mentioned the following

part in his narration of the *Hadith*, but *Abu U'ura* did not. He said "You might not see that. But, white faced angels whose faces are as bright as the sun come down from paradise carrying shrouds and scent. They sit far away from him until the angel of death takes the soul. When he does, they immediately take it as Allah, glory to Him, says **"Our angels take his soul and they never fail in their duty"** Then, his soul leaves the body like the sweetest perfume ever. The angels take it to heaven. Whenever they pass by any creature between the earth and the sky, he asks them "Whose soul is this?" and they answer "It is soul of so and so (calling him with the best name he likes)." Then, they reach the gates of worldly sky, which open for him. The best inhabitants of each sky bid him farewell until they reach the seventh sky. Then, it is said "Write his record in *Illiyin* the high place where the registers of the righteous are kept as Allah says in the glorious verse **"And what will explain to thee what *Illiyin* is? There is a register, fully inscribed, to which bear witness those nearest to Allah"** And so it is written. Then it is said again "Take him back to the earth. I promised them that as I created them from the earth, so I will return them and then take them out once more." *Al Bara'a* then added "So, they return him to the earth and his soul goes back to his body. Then, two austere angels come and reprimand him. They seat him and ask "Who is your Lord? What is your religion? Who is your Prophet?" So, he answers "Allah is my Lord, Islam is my religion." Then, they

ask "What do you say about the man sent to you with Allah's message?" He replies "He is the Prophet of Allah." They ask him again "How did you know that?" He answers "He brought us manifest verses and miracles from Allah, so I believed him." *Al-Bara'a* then commented "This is the meaning of the glorious verse that reads **"Allah will establish in strength those who believe, with the word that stands firm, in this world and in the hereafter"**" He added "Then, voice coming from the sky calls on "My servant told the truth. Grant him furniture and garments from paradise and show him his place therein." So, his grave is enlarged and his charitable deeds take the form of a handsome, well-dressed, sweet smelling man who says to him "I am bringing you glad tidings of the satisfaction of Allah and the everlasting bliss of paradise." He says then to him "May Allah give you glad tidings. Who are you? Your face is laden with goodness." The man replies "This is your promised day - or he said, your promised reward - and I am your good deeds. I swear by Allah you have always been quick in observing His orders and slow in disobeying Him. May Allah reward you." So, he says "O Allah! Establish the Last Hour so that I can go back to my family and property."

*Al-Bara'a* said "If he is a disbeliever who indulges in the pleasures of worldly life and forgets about the Day of Judgment, when he approaches the end of his life and is about to die, an angel sits next to his head and says to him "Come out, you vicious soul, to suffer from the wrath and fury of Allah." Then, black-faced

angels whose faces are as dark as the night come down from hell carrying shrouds of fire. They sit far away from him until the angel of death takes the soul. When he does, they immediately clutch it. Then, his soul is divided in his body and the angels take it out cutting his nerves and veins like a forked iron bar coming out from wet wool giving the most disgusting smell ever. The angels take it to heaven. Whenever they pass by any creature between the earth and the sky, he asks them "Whose foul soul is this?" and they answer "It is soul of so-and-so (calling him with the worst name he hates)." Then, they reach the gates of worldly sky, which do not open for him. Then, it is said to them. "Take him back to the earth. I promised them that as I created them from the earth, so I will return them and then take them out once more." *Al-Bara'a* said "So, they throw him from the sky, and he read the verse **"If anyone assigns partners to Allah, he is as if he had fallen from heaven and been snatched up by birds, or the wind had swooped like a bird on its prey and thrown him into a far distant place"** *Al-Bara'a* then added "So, they return him to the earth and his soul goes back to his body. Then, two austere angels come and reprimand him. They seat him and ask "Who is your Lord? What is your religion? Who is your Prophet?" So, he answers "I don't know." Then, they ask "What do you say about the man sent to you with Allah's message?" He cannot remember his name at that time, and they tell him that his name is Muhammad. He says "I don't know. I heard the people say that."

Then they say to him "May you have no knowledge at all" At that point his grave is narrowed until his organs quake His vicious deeds take the form of an ugly, hideously-dressed, bad smelling man who says you him "I am bringing you bad tidings of the wrath of Allah and the everlasting torture of hell" He says then to him "Who are you? Your face is laden with evil" The man replies "I am your vicious deeds I swear by Allah you have always been slow in observing His orders and quick in disobeying Him"

*Amr* narrated in the *Hadith* he reported from *Minhal Ibn Amr*, quoting *Zazan*, quoting in turn *Al-Baraa Ibn Azib* that the Prophet, may the peace and blessings of Allah be upon him, said "A deaf, mute creature who is equipped with a huge sledgehammer is assigned to attend to him He hits him once so hard that every creature hears the sound except for man and the Jinn Then, his soul is returned to him and he hits him again and again" The *Hadith* is reported by *Abu Dawud Al Tayalisi* and verified by *Ali Ibn Ma bad Al-Jahni* who added to it the following sentences "A deaf, blind creature who is equipped with a huge sledgehammer is assigned to attend to him He hits him hard from his forelock to his waist, and then hits him again and again" In other versions of the *Hadith*, he adds to the description of the sledgehammer "It is so neavy that if mankind and the Jinn gather to move it, they will not be able to He hits him once after which he turns into dust They his soul comes back to him and the creature hits him so hard that every creature on earth, except for the

Jinn and mankind, hears its dreadful sound. Then, it is said "Furnish his grave with two panes of fire and open to him a door to hell. And it is immediately done." (*Hadith Sahih*)

احتمال الأثر في سعة القبر على المؤمن  
بالنسبة إلى أعمالهم

### Different Traditions on the Vastness of the Grave of a Believer

٥٥ جاء في حديث البخاري، ومسلم أنه فسح له سبعون  
دراعا وفي الترمذي (سبعون دراعاً في سبعين دراعاً) وفي حديث  
البراء (مد النصر) وخرج علي بن معد عن معاذة قالت قلت  
لعائشة - رضي الله عنها - ألا يحرس عن مقبرتي ما بقي وما  
صنع به؟ فقالت إن كان مؤمناً فسح له في قبره أربعون دراعاً  
فت وهذا إما يكون بعد صيق السؤال وإما الكافر فلا يزال قبره  
عليه صف

55- *Bukhari* and *Moslem* both reported that the  
'grave of a believer will be 70 yards '

In *At Tirmuzi*, it will be 70 sq yards. In the *Hadith*  
of *Al Bara'a* it will as wide as one could see. *Ali Ibn*  
*Ma bad* reported on the authority of *Mu'adhah* that  
she asked *A'isha*, "Will you tell us about our graves,  
what is going to happen to us?" She said "If a person  
is a believer, his grave will be as wide as 40 yards." I  
said "This will follow the pressure of the grave at the  
time of the questioning. As for an unbeliever, his  
grave will be always narrow."

ما يكون منه عذاب القبر واختلاف أحوال  
الخصاة فيه بحسب اختلاف معاصيهم

**The causes of grave torture**  
**(The different conditions of the disobedient**  
**according to their sins)**

٥٦- أبو بكر بن أبي سية عن أبي هريرة عن النبي ﷺ قال:  
«أكثر عذاب القبر من البول». [حديث صحيح]

56- On the authority of *Abu Huraira*, may Allah be pleased with him, *Abu Bakr Ibn Abu Shaiba* reported that the Prophet, may the peace and blessings of Allah be upon him, said "Urine is what makes most people tormented in the grave" (*Hadith Sahih*)

٥٧- والنحاري ومسلم عن ابن عباس قال: مر النبي ﷺ على قبرين فقال: «إيهما ليعدبان وما يعذب في كبير، أما أحدهما فكان يمشي بالنميمة، وأما الآخر فكان لا يستتره من بوله» فدعا بعسيب رطب فشفه فاشير ثم عرس على هذا واحد وعلى هذا واحداً، ثم قال: «لعله يحفف عنهما ما لم ييبسا».

57- *Bukhari* and *Moslem* reported that *Ibn Abbas* said. "The Prophet of Allah, peace and blessings be upon him, passed by two graves and said "They are being tortured because of minor failings One of them used to spread slander amongst people and the other used not to cleanse himself after urination " Then, he asked for a fresh green plant and divided it into two Then, he planed one on each grave and said "So long as these are green, they will alleviate their torment."

٥٨ البحري عن سمرة بن حبيب قال: كان النبي ﷺ إذا صلى صلاه أقبل علب بوجهه، فقال ((من رأى منكم الليلة رؤيا؟ قال: في رى أحد رؤيا قصها، فنقول ما نداء الله، فسألنا يوماً فقال: ((هل رأى أحد منكم رؤيا؟)) قلنا لا قال: ((لكني رأيت الليلة رجلين أتاني فأحدا بيدي فخرجاني إلى الأرض المموسة، فإذا رجل حائس ورجل قائم بيده كلب من حديد يدحبه في شدة حتى يبلغ قفاه، ثم يفعل بشدة الآخر مثل ذلك ولنستم شفه هذا فيصع مثله قلب ما هذا؟ قلنا انطلق، فانطلق حتى أتى على رجل مصططح على قفاه ورجل قائم على رأسه مظهر أو صحرة فسأله بها رأسه، فإذا صر به يدهده الحجر فانطلق لباحه فما يرجع إلى هذا حتى يلتئم رأسه وعد رأسه كم هو فعاد إليه فصر به، قلت: ما هذا؟ قلنا انطلق فطلقنا إلى قلب مثل التور أعلاه صيق وأسفله واسع يتوقف تحته نار، فإذا اقترب ارتفعوا حتى كانوا أن يخرجوا، فإذا حمت رجعوا فيها وفيها رجال وساء عراة، فقلت ما هذا؟ قلنا انطلق، فطلقنا حتى أتينا على نهر من دم فيه رجل قائم وعلى شط النهر رجل يس بدبه حجارة، فأقبل الرجل الذي في النهر فإذا أراد أن يخرج رمى الرجل بحجر في فيه فراه حبث كرس فجعل كلم جاء ليخرج، رمى في فيه بحجر فخرج كما كان فعلم: ما هذا؟ قلنا: انطلق فطلقنا، حتى أتينا إلى روصه حصراء فيها شجرة عظيمة وفي أصلها شيح وصبيان وإذا رجل قريب من الشجرة بين يديه نار يوقدها فصعد بي الشجرة وأحلامي دار لم أر قط أحسن منها فيها شيوخ وشباب وساء وصبيان، ثم أخرجاني منها فصعدا بي الشجرة، فأحلامي داراً هي أحسن وأفضل، فيها شيوخ وشباب قلت: طوفتاني الليلة فأخبرني عما رأيته، قلنا



نعم الذي رأيت يشق شدة. فكذاب بحسب الكذب، فنحمل عنه حتى يلع لافاق فبصنع به إلى يوم القيامة والذي رأيت يشق رأسه فحل علمه الله العرس فنام عنه بالليل ولم يعمل فيه بالنهار . يفعل به إلى يوم القيامة، وأما الذين رأيتهم في النقب فهم الرعاة، والذي رأيت في الهر كل الرعاة، والشيخ في أصل الشجرة: إبراهيم والعصاة حوله . فلولاء الس. والذي يوقد النار مالك حرس النار، وسدر الأولى دار عامة المؤمنين، وأما هذه أسرار دار الشهداء، وأب جبريل، وهذه ميكانين فرفع رأسك فرفع رأسي فد فوقي مثل السحاب، ولا ذلك مترك، فقلت، دعاني أسحل مرلي قال إبه بفي لك عمر . ولم نسكمله فلو استكمنته أثبت مترك ( [حديث صحيح]

58- Bukhari reported that Samura Ibn Jundob said "The Prophet, may the peace and blessings of Allah be upon him, used to turn his face toward us after he finishes prayer and ask "Who has seen a vision (dream) tonight?" If one of us saw one, he would tell it and the Prophet then comments. "Allah, glory to Him, knows best " One day, he asked us "Have any of you seen a vision tonight?" We answered in the negative He said "But I have I have seen two people who led me to the Sacred Land, where I saw two persons one of them was sitting down and the other was standing by him holding an iron hook which he puts into the other man's jaw until it pierces through and reaches his nape Then, he did the same to the other jaw Then, the man's jaws heal and return to normal once more At this, the other man did what he had before So, I asked the two men

accompanying me "What is this?" But they said "Let's go." We went forth and I saw two men the first was lying on his back and the second was standing by him holding a rock. Every time the second man hits the first with the rock on his head, his head is fractured and the rock rolls far away. So, he goes to collect it while the first man's head gets healed and returns to normal. Then, he does the same again and again. So, I asked the two men accompanying me "What is this?" But they said "Let's go." We went forth and I saw a hole that looked like a furnace, being narrow in the top and wide in the bottom with blazing fire under it. Naked men and women were locked in that furnace. Whenever the fire blazes they rise up till they reach the top and almost come out of the furnace, only to get down again when the flames are about to quench. So, I asked the two men accompanying me "What is this?" But they said "Let's go." We went forth and I saw a river of blood with a man in the center and another on the beach holding many stones. Whenever the man in the river gets closer to the beach in an attempt to get out, the other one throws a stone in his mouth returning him to the center. Then, the man in the river attempts again to come out, only to be thrown once more by a stone, and so on. So, I asked the two men accompanying me "What is this?" But they said "Let's go." We went forth and I saw a green garden that contains a very large tree under which an old man and some children sit. Close to the tree, there stood a man smoldering a fire. The two people accompanying

me led me to ascend the tree. They conducted me to a house - full of old and young men - that is more beautiful than anything I have ever seen before. So, I said to the two men accompanying me "You made me wander tonight, so explain to me what I have seen."

One of them said "As for the one whose jaw is pierced by the hook, he is a liar who used to tell lies that become well-known in worldly life. He will stay like this till the Day of Judgment. As for the man whose head is fractured, he is a man whom Allah has taught the Qur'an. But, he neither recited it at night nor applied it during the day. He will remain like this till the Day of Judgment. As for those whom you saw locked in the furnace, they are the adulterers, and the one standing in the river of blood, is the person who deals in usury. As for the old man standing by the tree, he is Abraham, peace and blessings be upon him, and the children surrounding him are mankind. The one who blazes the fire is *Malik*, the angel of hell and the first house we entered is the paradise of believers. But, this house we are in now is the paradise of martyrs. I am Gabriel and this is Michael. Now, raise your head, Muhammad." So, I raised my head and saw something like clouds. They said "This is your abode." I said: "Let me in," but they said "You still have some years to live, when they end, you will enter your house." (*Hadith Sahih*)

قوله بحال:

«يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا» الآية

**The explanation of the verse that reads:**

**“Allah will establish in strength those who believe, with the word that stands firm, in this world ”**

٥٩ مسموع عن البراء بن عازب عن النبي ﷺ قال «يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ» قال - برئت في عذاب القبر - فقال له من ربك؟ فقور، الله ربني وربي محمد فذلك قوله «يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ».

«هي رواية أنه قول البراء ولم يذكر النبي ﷺ

قلب وهذا الطريق وإن كان موقوفا فهو لا يقال من جهة الرأي فهو محمول على أن النبي ﷺ قاله كما في لروايه الأولى كما حرمه النسائي وابن ماجة في سننهم والحدري في صحيحه، وهذا لفظ الحدري [حديث صحيح]

**59-** On the authority of *Al Bara'a Ibn Azib* Moslem reported that the Prophet, may the peace and blessings of Allah be upon him, said “The glorious verse reading: “Allah will establish in strength those who believe, with the word that stands firm, in this world and in the hereafter” was revealed to comment on the torture of the grave. A dead person will be asked “Who is your Lord? He will answer “Allah is my Lord and Muhammad is my prophet ” This is the meaning of the verse “Allah

will establish in strength those who believe, with the word that stands firm, in this world and in the hereafter” In another narration of the Hadith it is reported that *Al Bara'a* said these words and not the Prophet, peace and blessings be upon him I said “Although *mauquf*, this chain of transmitters indicates that the Prophet used the phrasing of the first *Hadith*. This *Hadith* is verified by *Al Nasae* and *Ibn Maja* in their *Sunan* and *Bukhari* in his *Sahih* (*Hadith Sahih*)

٦٠- حَدَّثَ جَعْفَرُ بْنُ عَمْرِو قَالَ حَدَّثَ شُعْبَةُ عَنْ عُلْفَمَةَ بْنِ مَرْثَدٍ، عَنْ سَعْدِ بْنِ عَسَاةٍ عَنْ الْبَرَاءِ بْنِ عَزَبٍ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ أَنَّهُ قَالَ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ ﷺ قَوْلُهُ «يُشْبِتُ اللَّهُ تَعَالَى أَمْوَالَهُمْ بِالْقَوْلِ الْحَقِّ» الْإِبْرَةِ، وَحَرْجَهُ أَبُو دَاوُدَ النَّصَّ فِي سَنَةِ فَفَرَّ فِيهِ عَنْ الْبَرَاءِ بْنِ عَزَبٍ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ (إِنَّ الْمُسْلِمَ) سَرَّ فِي الْقَبْرِ فَشَهِدَ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ ﷺ قَوْلُهُ (تَعَالَى). «يُشْبِتُ اللَّهُ تَعَالَى أَمْوَالَهُمْ بِالْقَوْلِ الْحَقِّ» فِي الْخَبَاءِ أَدْبَتْ وَفِي الْآخِرَةِ وَقَدْ مَضَى هَذَا الْمَعْنَى فِي حَدِيثِ الْبَرَاءِ أَنْطَوِيلَ مَرْفُوعًا وَاحْتَمَدَهُ [أَحَدُ صَحِيح]

60- On the authority of *Ja'far Ibn Omar*, who said “*Shuba* told us from *Alqama Ibn Marthad* quoting *S'ad Ibn Ubaida*, quoting in turn *Al Bara'a Ibn Azab*, the Prophet may the peace and blessings of Allah be upon him said “When the faithful believer is seated in his grave, he testifies that there is no god but Allah and that Muhammad is the Prophet of

Allah This is the explanation of the glorious verse that reads “Allah will establish in strength those who believe, with the word that stands firm, in this world and in the hereafter” *Abu Daoud* verified this *Hadith* in his *Sunan* saying “*Al Bara'a Ibn Azib* said that the Prophet, may the peace and blessings of Allah be upon him said “When the Muslim is asked in his grave and he testifies that there is no god but Allah and that Muhammad is the Prophet of Allah, this is the explanation of the glorious verse that reads “Allah will establish in strength those who believe, with the word that stands firm, in this world and in the hereafter,” as mentioned before in the long *Hadith* narrated by *Al Bara'a (Hadith Sahih)*

٦١ وخرج النسائي عن جامع بن شاذان قال سمعت عبد الله بن مسعود يقول كنت جالساً عند سلمان بن صرد، وخالد بن عرفة، وذكر أن رجلاً مات سطو، قال شهيدين أو شهيداً حسنة، فقال أحدهم للأخر ألم يعرف رسول الله ﷺ من قبله نصح له بعث في فرد، خرج أبو داود الطيالسي في مسنده، قال حدثت سعة، قال أخرني جامع بن شاذان، ذكره ورواه فقال لأحمد بن حنبل [حديث صحيح]

61- *Al Nasae* reported from *Jame'e Ibn Shaddad* that he heard *Abdullah Ibn Yasar* saying “I was sitting with *Salman Ibn Sud* and *Khalid Ibn Arfata* when they mentioned that a man died of an internal disease and expressed their desire to attend his funeral. One of them said to the other “Did not the

Prophet of Allah, peace and blessings be upon him, say "He who dies of an internal disease would not be tortured in his grave?" (Verified by *Abu Dawud Al Tayalest* in his *Musnad* introducing it as follows: "Shu'ba reported that *Jame'e Ibn Shaddad* said" (and he mentioned the same wording) and added that the other answered the question in the affirmative )

(*Hadith Sahih*)

٦٢ الحامس، روى الترمذي، عن ربيعة بن سيف، عن عبد الله بن عمرو قال: قال رسول الله ﷺ: (مَنْ مَاتَ مِنْ مُسْلِمٍ يَوْمَ الْجُمُعَةِ أَوْ لَيْلَةِ الْجُمُعَةِ، لَا وَقَاهُ اللَّهُ فِتْنَةَ الْقَبْرِ)، قَالَ: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ، وَلَيْسَ إِسْنَادُهُ بِمُتَّصِلٍ، رُبِيعَةُ بْنُ سَيْفٍ، عَنْ عَبْدِ الرَّحْمَنِ الْحُلَيْبِيِّ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، وَلَا يَعْرِفُ رُبِيعَةَ بْنُ سَيْفٍ سَمَاعٌ مِنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو.

62- *At Termizi* reported that *Rabee'a Ibn Seif* quoted *Abdullah Ibn Amr* who said "The Prophet of Allah, peace and blessings be upon him said "The Muslim who dies on Friday, whether during the day or at night, will be protected from the torture of the grave" *At-Termizi* said that this *Hadith* is *Hasan*, *ghareeb* but does not have *isnad motasil* *Rabee'a Ibn Seif* always narrated *Hadiths* from *Abdul Rahman Al Hobla* quoting *Abdullah Ibn Amr* We have never known that he reported *Hadiths* from *Abdullah Ibn Omar*

الميت يعرض عليه مفعه بالعداء والعش

**The dead person is brought to his abode  
(in paradise or hell) morning and evening**

٦٣ البخاري ومسلم عن ابن عمر أن رسول الله ﷺ قال  
إن أحكم ذناب ما عرض عليه مفعه بالعداء والعش  
هو الجنة فمن أهل الجنة وإن كان من أهل النار فمن أهل النار  
قال هذا مفعدك حتى يبعثك الله إليه يوم القيمة [حديث صحيح]

63- On the authority of *Ibn Omar, Bukhari and Muslim* reported that the Prophet, may the peace and blessings of Allah be upon him, said "When a person dies, his last abode is shown to him twice in the morning and in the evening whether he is of the dwellers of paradise or hell. It is then said to him "This is your eternal abode until Allah resurrects you on the Day of Judgment" (*Hadith Sahih*)

٦٤ وقال عبد الله بن مسعود: الروح أن فرعون في جوف طير سود تعرضون على أسر كل يوم مرتين يقال لهم هذه داركم فذلك قوله تعالى ﴿لَا يُغْنِي عَنْهُمْ كُدُّهُمْ وَعِشْوُهُمْ﴾ وعنه أيضاً إن أولادهم في جوف طير سود تعرضون على جهنم ونروح كل يوم مرتين فذلك عرصهم [حسن]

64- *Abdullah Ibn Masood*, may Allah be pleased with him, said "The souls of the family of the Egyptian Pharaoh are placed inside some black birds. They are brought to hell twice every day and told that it is their last abode. This is the explanation of the glorious verse that reads "In front of the fire



will they be brought morning and evening”  
*Abdullah Ibn Mas'ud* also reported that their souls  
 are put inside black birds that pass by hell two times  
 a day (An authentic account)

قَوْلُ اللَّهِ تَعَالَى:

﴿وَنُفِخَ فِي الصُّورِ فَصَعِقَ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ  
 إِلَّا مَنْ شَاءَ اللَّهُ﴾

**Explanation of the verse reading:**

**“The trumpet will just be sounded, when all  
 that are in the heavens and on earth will swoon  
 except such as it will please Allah to exempt.”**

وهم الملائكة، أو الشهداء أو النساء، أو حملة العرش، أو حبريل،  
 أو ميكائيل أو ملك الموت، صعدوا من

This verse refers either to the angels, the  
 prophets, the martyrs, or to Gabriel or Michael or the  
 angel of death

٦٥ روى الأئمة عن أبي هريرة قال: قال رجل من اليهود يسوق  
 المدينة والذي اصطفى موسى على أنسر فرفع رجل من الأنصار  
 يده فطعمه، قال تقول هذا، وفي رسول الله ﷺ “فكرت بنت يرسوب  
 به، فقال الله عز وجل ﴿وَنُفِخَ فِي الصُّورِ فَصَعِقَ مَنْ فِي السَّمَوَاتِ وَمَنْ  
 فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ ثُمَّ نُفِخَ فِيهِ أُخْرَى فَإِنَّهُمْ يَبْطَرُونَ﴾  
 فأكون أول من رفع رأسه في، أ ب موسى ح د عمة من قوائم العرش  
 فلا أري أرفع رأسه في أو ك م استثنى الله ومن قال أن حبر  
 من يوس من منى، فعد ك ب، بقط ابن محه أخرجه عن أبي بكر من

أبي شيبه عن علي بن مسهر ، و حرجه الترمذي عن أبي كريب محمد بن العلاء ، قال حدثنا عبيد بن سليمان حمصا ، عن محمد بن عمرو ، عن أبي سلمة ، عن أبي هريره قال الترمذي حديث حسن صحيح ، و أخرجه البخاري و مسلم بمعه [حديث صحيح]

65- *Bukhari and Moslem reported that Abu Huraira said "Once a Jew was standing in Medina's main marketplace when he said "I swear by Him Who preferred Moses to the rest of humanity that " Then, a Companion from the *Ansar* raised his hand and slapped him saying: "How dare you say that while we have the Prophet of Allah, peace and blessings be upon him?" So, I (*Abu Huraira*) told the Prophet about that and he commented "Allan, glory to Him, says **"The trumpet will just be sounded, when all that are in the heavens and on earth will swoon except such as it will please Allah to exempt. Then will a second one be sounded, when behold, they will be standing and looking on."** At that, I will be the first creature to raise his head, when I see Moses holding the pillars of the Throne So I get confused not knowing whether I should raise my head before him or whether he is one of those Allah exempted And he who says that I am better than Prophet *Yunus* would be telling a lie " (This *Hadith* was reported by *Ibn Maja* from *Abu Bakr Ibn Shaiba* quoting *Ali Ibn Mosher* At *Termizi* reported it from *Abu Kareeb Muhammad Ibn Al Ala'a* quoting *Muhammad Ibn Amr*, in turn quoting *Abu Salama* from *Abu Huraira* He said this *Hadith* is *Hasan Sahih* , (*Hadith Sahih*)*

ما جاء في حشر الناس إلى الله عر وجر  
 حفاة عراة عرلا وهك أول من يكسك منهم وهك  
 أول ما يتكلم من الإنسان

Gathering people before Allah bare footed,  
 naked and uncircumcised (Who would  
 be dressed first and which organs  
 would speak first)

٦٦- مسلم عن ابن عباس - رضي الله عنه - قال، قام فينا  
 رسول الله ﷺ بموعظة فقال، رب أيها الناس إكم تحشرون إلى الله  
 حفاة عراة عرلا كما نادى أول حق بعده وعاد علينا إنا كذ فاعلم،  
 ألا وإن أول الناس يكسى يوم القيمة إبراهيم عليه (الصلاة و) السلام،  
 ألا وإنه يؤتى برحال من أمي فيؤخذ بهم ذات الشمال فأقول  
 يا رب اصحابي فيفور بك لا تدري ما حدثوا بعدك فأقول كما  
 قال العبد الصالح ﴿وَكُنْتُ عَنْهُمْ شَهِيدًا مَا دُمْتُ فِيهِمْ﴾ إلى قوله  
 ﴿الْعَرِيرُ الْحَكِيمُ﴾ قال فقال بهم لم يزالوا مذبرين على أعقابهم  
 من فارقتهم.. خرجه البخاري أيضا والرمذي [حدث صحيح]

66- On the authority of *Ibn Abbas* may Allah be  
 pleased with him *Moslem* reported that the Prophet,  
 peace and blessings be upon him, stood up among us  
 and said "O Muslims! You will be gathered before  
 Allah barefooted, naked, and uncircumcised (as Allah  
 says): "As We began the first creation We shall  
 repeat it." The first creature to be dressed on the  
 Day of Judgment will be Abraham, peace and  
 blessings be upon him Lo' Some men of my followers  
 will be brought and taken towards the left side (i.e. to

hell), and I will say "O Lord, my Companions' Allah would say to me "You have no idea what change they implemented after your death " I will then say as the righteous pious slave, Jesus, did: **"And I was a witness over them whilst I dwelt amongst them."** The narrator added then it will be said "Those people relegated Islam, kept on turning on their heels since you left them " This *Hadith* is also reported by *Bukhari* and *At Termizi (Hadith Sahih)*

٦٧- عن معاوية بن (جبله) رضي الله عنه - عن النبي ﷺ في حديث ذكره قال: وأشار يده إلى الشام فقال: «رهبنا إلى ههنا تحشرون ركباناً ومشاة وتجرون على وجوهكم يوم القيامة، (على أفراسهم القدماء، توفون سبعين أمة، أنتم خيرهم على الله، وأكرمهم على الله وإن أول ما يعرب عن أحكم فحده، وفي رواية أخرى ذكرها ابن شعبة: «وإن أول ما يتكلم من الإنسان فحده وكفه».. [حديث صحيح]

**67-** Narrated *Mu'aweya Ibn Jabala*, may Allah be pleased with him, that the Prophet, peace and blessings be upon him, pointed to the Levant and said "There you will be gathered while being riders and walkers and you will be dragged on your faces on the Day of Judgment with other nations. You will be the most favored and the most honored in the sight of Allah. The first organ to speak of one's body will be his thigh." In another version reported by *Ibn Abu Shaiba*, the Prophet said "The first organ to speak of the man will be his thigh and palm." This explains the glorious verse reading **"Every man that day will have concern enough to make him careless of others"**

٦٨- مسلم عن عائشة - رضي الله عنها قالت سمعت رسول الله ﷺ يقول: ((يحشر الناس يوم القيامة حفاة عراة غلابة)) قلت يا رسول الله الرجال والنساء جميعاً يضر بعضهم إلى بعض؟ قال يا عائشة، لا امر أشد من أن يضر بعضهم إلى بعض.

[حديث صحيح]

68- On the authority of A'isha, may Allah be pleased with her, Moslem reported that she said "Prophet Muhammad, peace and blessings be upon him, said "People will be gathered barefooted, naked and uncircumcised" I said "O Allah's Prophet! Will men and the woman look at each other?" "He said "O A'isha! The situation will be too hard for them to pay attention to that" (*Hadith Sahih*)

٦٩ - مسلم عن سليم بن عامر، عن المقداد بن الأسود - رضي الله عنه قال، سمعت رسول الله ﷺ يقول ((تنبى الشمس يوم القيامة من الخلق حتى تكون منهم كمقدار مبر)) قال سليم بن عامر هو الله ما أدري ما يعني بالمثل مسافة الأرض أو المثل الذي يكحل به العين قال: ((يكون الناس على قدر أعمالهم في العرق، فمنهم من يكون إلى كعبيه، ومنهم من يكون إلى ركبتيه، ومنهم من يكون إلى حقبيه، ومنهم من يلجمه (العرق) إلجاماً)) قال وأشر رسول الله ﷺ بيده إلى فيه، وأحرقه الزمردى وراى قوله تكحل به العين فتصهرهم الشمس. [حديث صحيح]

69- Moslem reported from Sulaim Ibn Amer, that Al-Miqdad Ibn Al Aswad, may Allah be pleased with him, said: "The Prophet, peace and blessings be upon him, said "On the Day of Judgment, the sun would

draw so close to the people that there would be left only a distance of one mile" *Sulaim Ibn Amer* said. "By Allah I don't know whether he meant by "mile" the unit of measuring distance or the tiny instrument used for applying kohl to the eyes" The Prophet however, is reported to have said "People would be submerged in perspiration according to their deeds, some up to their heels, some up to their knees, others up to their waists and some would have the bridle of perspiration (as he pointed his hand toward his mouth)" *At Termizi* also reported this *Hadith* but he added "A mile by which they apply kohl to the eye which the sun will melt" (*Hadith Sahih*)

٧٠- وذكر ابن المبارك (قال) أحضر ملك من معول، عن عبد الله ابن العسر قال: إن لأقدم يوم القيمة مثل البيل في القرب وبعيد الذي يجد قدميه موصعا بصعهم عليه، وإن الشمس تأتي من رؤوسهم حتى لا يكون بينهم وبين رؤوسهم إلا قال ميلا أو ميلين ثم أراد في حرها بصعة وسور صعب، وعند الميراث ملك إلا ورث العبد سوى ألا إن فلا ابن فلا فلا ثقلت موارسه وسعد سعاده فلا يسقى بعده أند، ألا إن فلا ابن فلا فلا حفت موارسه وشفى شفاء لا يسعد بعده أبد [حدث صحيح]

70- *Ibn Al Mubarak* related that *Malak Ibn Maghol* reported *Ubaud Allah Ibn Al Izar* said: "On the Day of Judgment, the feet will be like arrows in a pod and the lucky person will be the one who finds a place for his feet to stand on. The sun will draw so close to people's heads that there would be left only a distance of one or two miles. The heat of the sun will increase some sixty times as much. Whenever a

slave's record is weighed by the balance, an angel will call out "The balance of so-and-so the son of so and so has been heavy, therefore he is very happy and will never experience unhappiness again" He will also say "The balance of so and so, the son of so-and-so has been light, therefore he is deeply distressed and will never experience happiness again"

(An authentic account,

٧١ مسلم عن أبي هريرة - رضي الله عنه أن رسول الله ﷺ قال: «إِنَّ الْعَرْقَ يَوْمَ الْقِيَامَةِ يَنْزِلُ فِي الْأَرْضِ سَعِينَ بَاعًا وَاهَ لِيُصْلَعَ إِلَى أَفْوَاهِ النَّاسِ أَوْ دَانِهِمْ» يَشْكُ ثَوْرُ إِبِلِهِمْ قَالَ: أَحْرَحَهُ الْبَحَارِيُّ [حديث صحيح]

71- Moslem reported on the authority of Abu Huraira, may Allah be pleased with him, that the Prophet of Allah, peace and blessings be upon him, said "People will sweat so profusely on the Day of Judgment that their sweat will sink seventy cubits deep into the earth, and it will rise up till it reaches people's mouths or ears" Thaur doubted which one of them the Prophet mentioned and said "This Hadith is reported by Bukhari Hadith Sahih"

مَا يَنْجِي مِنْ أَهْوَالِ يَوْمِ الْقِيَامَةِ وَمِنْ كُرْبِهَا

**What rescues people from the agony and terrors of the Day of Judgment**

٧٢- مسلم عن أبي هريرة - رضي الله عنه - قال قال رسول الله ﷺ: «مَنْ نَفَسَ عَنْ مِسْلَمٍ كَرْبَةً مِنْ كَرْبِ الدُّنْيَا نَفَسَ اللَّهُ عَنْهُ كَرْبَةً مِنْ كَرْبِ يَوْمِ الْقِيَامَةِ» وَكَرَّ الْحَدِيثَ [حديث صحيح]

72- Moslem reported on the authority of *Abu Hurawa*, may Allah be pleased with him, who said "the Prophet, peace and blessings be upon him, said "Whoever relieves him from a hardship he suffers on the Day of Judgment " (*Hadith Sahih*)

٧٢- وروى مسلم عن أبي قتادة - رضي الله عنه أنه طلب عريماً له فنوارى عنه، ثم وحده فقال إني معسر، قال: الله؟ فقال: الله. قال: فإني سمعت رسول الله ﷺ يقول: (من سره أن يحبه الله من كرب يوم القيامة فليفسح عن معسر أو يصبغ عنه). [حديث صحيح]

73- Moslem reported that *Abu Qatada* demanded (the payment of his debt) from his debtor but he disappeared; later on he found him and said. "I heard Allah's Prophet, peace and blessings be upon him, say "he who loves to be saved by Allah from the torments of the Day of Judgment should give respite to the insolvent or remit their debts (*Hadith Sahih*)

٧٣- وروى لأئمة عن أبي هريرة - رضي الله عنه - عن النبي ﷺ قال: ((سبعة مظلوم لله في ظله يوم لا ظل إلا ظله: الإمام العادل، وشاب نشأ في عبادة الله، ورجل قلبه معلق بالمسكين، ورجل نجا في الله اجتمعاً عليه وتفرقاً عنه، ورجل دعه امرأه ذات مصيب وجمال فقال: إني أحب الله، ورجل تصق صدقه فأحفظه حتى لا تعلم شماله ما تنفق بميمه، ورجل ذكر الله خالياً فافصت عبده)). معنى ((في ظله)) أي في ظل عرشه وقد جاء هكذا تفسير في الحديث [حديث صحيح]



74- *Imams* of the *Hadith* reported on the authority of *Abu Huraira* that the Prophet, peace and blessings be upon him, said "Seven people will be shaded by Allah on the day when there be no shade except His. They are a just ruler, a young man who has been brought up in the worship of Allah since his childhood, a man whose heart is attached to mosques, two people who love each other only for Allah's sake and who meet and depart for Him only, a man who refuses the call of a charming woman of noble birth for an illegal sexual intercourse with her saying 'I am afraid of Allah,' a person who practices charity so secretly that his left hand does not know what his right hand has given to the poor, a person who remembers Allah in seclusion so intensively that his eyes get flooded with tears." The phrase 'His shade' means the shade of His throne as mentioned in the commentaries of the *Hadith* (*Hadith Sahih*)

### الشهادة العامة لنبي محمد ﷺ لأهل المحشر

#### The general intercession of the Prophet for the gathered people

٧٥- مسلم عن أبي هريرة - رضي الله عنه - قال، أتى النبي ﷺ يوماً بلحم فرفع إليه الدرع وكاتب نعبه فنهش منها نهشة فقال، «أنا سيد الناس يوم القيامة وهل سرون ثم -ك- بجمع الله لأولس والآخرين في صعيد واحد فيسمعهم الداعي وينفذهم النصر وسدوا الشمس فيبلغ الناس من الغم والكرب ما لا يطيقون ولا يحتملون فيقول بعض الناس لبعض لا تروا ما أنتم فيه؟» لا تروا ما قد بلغكم؟

ألا تَظْهَرُونَ إِلَيَّ مِنْ شَفَعِ لَكُمْ إِلَيَّ رَبِّكُمْ؟ فَيَقُولُ نَعَصُ النَّاسُ لِنَعَصُ:  
 أَتَسْأَلُونَ دَمًا، فَيَأْتُونَ أَدَمَ فَيَقُولُونَ: يَا أَدَمُ أَأَنْتَ أَبُو الْبَشَرِ خَلَقَكَ اللَّهُ  
 بِيَدِهِ وَفَضَحَ فِيكَ مِنْ رُوحِهِ، وَأَمَرَ الْمَلَائِكَةَ فَسَجَدُوا لَكَ أَشْفَعُ لَنَا إِلَى  
 رَبِّكَ أَلَا تَرَى مَا حَرَّ فِيهِ، أَلَا تَرَى مَا هُوَ بِلَعْنَةٍ؟ فَيَقُولُ أَدَمُ: إِنْ رَبِّي  
 عَصَبَ الْيَوْمَ عَصَبًا لَمْ يَعَصِبْ قَبْلَهُ مِثْلَهُ وَلَنْ يَعَصِبَ بَعْدَهُ مِثْلَهُ وَإِنَّهُ  
 يَهَانِي عَنِ السَّحَرَةِ فَعَصِيهِ، نَفْسِي نَفْسِي، اذْهَبُوا إِلَيَّ (عِبْرِي، اذْهَبُوا إِلَى)  
 نُوحٍ، فَيَأْتُونَ نُوحًا فَيَقُولُونَ: يَا نُوحُ، أَأَنْتَ أَوَّلُ الرُّسُلِ إِلَى الْأَرْضِ  
 وَسَمَّاكَ نَمَّ عِنْدَ شُكْرِهِ، أَشْفَعُ لَنَا إِلَى (رَبِّكَ)، أَلَا تَرَى (إِلَيَّ) مَا حَرَّ  
 فِيهِ؟ لَا تَرَى مَا قَدْ بِلَعْنَةٍ؟ فَيَقُولُ لَهُمْ نُوحٌ: إِنْ رَبِّي قَدْ عَصَبَ الْيَوْمَ  
 عَصَبًا لَمْ يَعَصِبْ قَبْلَهُ مِثْلَهُ وَلَنْ يَعَصِبَ بَعْدَهُ مِثْلَهُ، وَإِنَّهُ فَدَ كَانَتْ لِي  
 دَعْوَةٌ دَعَوْتُ بِهَا عَلَى قَوْمِي نَفْسِي نَفْسِي، اذْهَبُوا إِلَى إِبْرَاهِيمَ، فَيَأْتُونَ  
 إِبْرَاهِيمَ فَيَقُولُونَ: يَا إِبْرَاهِيمُ أَأَنْتَ سَيِّدُ اللَّهِ وَحَلِيلُهُ مِنْ أَهْلِ الْأَرْضِ  
 أَشْفَعُ لَنَا إِلَى رَبِّكَ أَلَا تَرَى (إِلَيَّ) مَا حَرَّ فِيهِ؟ أَلَا تَرَى مَا قَدْ بِلَعْنَةٍ؟  
 فَيَقُولُ لَهُمْ إِبْرَاهِيمُ: إِنْ رَبِّي قَدْ عَصَبَ الْيَوْمَ عَصَبًا لَمْ يَعَصِبْ قَبْلَهُ مِثْلَهُ  
 وَلَنْ يَعَصِبَ بَعْدَهُ مِثْلَهُ، وَذَكَرَ كَذِبَتَهُ، نَفْسِي نَفْسِي، اذْهَبُوا إِلَى غَيْرِي،  
 اذْهَبُوا إِلَى مُوسَى، فَيَأْتُونَ مُوسَى فَيَقُولُونَ: يَا مُوسَى، أَأَنْتَ رَسُولُ اللَّهِ  
 فَضَّلَكَ اللَّهُ بِرُسُلَتِهِ وَتَنَكَّلَمَهُ عَلَى النَّاسِ أَشْفَعُ لَنَا إِلَى رَبِّكَ، أَلَا تَرَى  
 (إِلَيَّ) مَا حَرَّ فِيهِ؟ أَلَا تَرَى مَا قَدْ سَعَا؟ فَيَقُولُ لَهُمْ مُوسَى: إِنْ رَبِّي قَدْ  
 عَصَبَ الْيَوْمَ عَصَبًا لَمْ يَعَصِبْ قَبْلَهُ مِثْلَهُ وَلَنْ يَعَصِبَ بَعْدَهُ مِثْلَهُ، وَإِنِّي  
 قَتَلْتُ نَفْسًا لَمْ أَوْمَرْ بِقَتْلِهَا، نَفْسِي نَفْسِي، اذْهَبُوا إِلَى عِيسَى فَيَأْتُونَ عِيسَى  
 فَيَقُولُونَ: يَا عِيسَى، أَأَنْتَ رَسُولُ اللَّهِ وَكَلَّمْتَ النَّاسَ فِي الْمَهْدِ وَكَلِمَةً مِنْهُ  
 الْفَقْهَاءُ إِلَى صَرِيمٍ وَرُوحٍ مِنْهُ، أَشْفَعُ لَنَا إِلَى رَبِّكَ، أَلَا تَرَى (إِلَيَّ) مَا  
 حَرَّ فِيهِ؟ أَلَا تَرَى (إِلَيَّ) مَا قَدْ بِلَعْنَةٍ؟ فَيَقُولُ لَهُمْ عِيسَى: إِنْ رَبِّي

غضب اليوم غصبا ثم يعصب قلبه مثله ولن يعصب بعده مثله، ولم يذكر دس نفسي نفسي، ذهبوا إلى عيري ذهبوا إلى محمد ﷺ فيأتون فيقولون: يا محمد أنت رسول الله وحامد النساء، وغفر الله لك ما تقدم وما تأخر، اشفع لنا إلى ربك (ألا ترى إلى) ما نحن فيه؟ ألا ترى إلى ما قد بلغنا؟ فابطلق فاني حب العرس فافع سحدا لربي، ثم يفتح الله علي ويلهمني من محامده وحسن النساء عليه شيء لم يوثقه لأحد عيري مر فلي ثم قال يا محمد، ارفع رأسك، وسل تعطه واشفع تشفع، فرفع رأسي فأقول يا رب ممي ممي، فيقال يا محمد أدخل ابجه من أمك من لا حساب عليه من الباب الأيمن من ابواب الجنة وهم شركاء الناس فيما سوى ذلك من الأبواب، والذي نفس محمد بيده إن ما دس المصر اعين من مصدر يع الجبه لكما بين مكة وهجر أو كما بين مكة وبصري، وفي البحاري ((كما بين مكة وحمر)). [حديث صحيح]

75- Moslem reported on the authority of Abu Huraira that cooked meat was brought to the Prophet, peace and blessings be upon him, and the meat of a forearm was presented to him as he used to like it. He ate a morsel of it and said "I will be the master of all people on the Day of Judgment. Do you know why? Allah will gather all human beings of early generations as well as late generations on one plain so that the caller will be able to make them all hear his voice and the watcher will be able to see. The sun will come so close to the people that they will suffer such distress and trouble, as they will not be able to bear it. Then the people will say "Do not you see in what state you are? Do not you see what

condition you have reached? Won't you look for someone who can intercede for you with your Lord? Some people will say to others "Go to Adam." So, they will go to Adam and say to him: "You are the father of mankind, Allah created you with His own hand, and breathed His spirit into you, and ordered the angles to prostrate before you, so (please) intercede for us with your Lord. Do not you see in what state we are? Do not you see what condition we have reached?" Adam will say "Today my Lord has become angrier than he ever was before, or will ever become thereafter. He forbade me (to eat from the fruit of) the tree, but I disobeyed him. I care only for myself now as I am more in need of intercession. Go to someone else, go to Noah." So they will go to Noah and say (to him): "O Noah! You are the first (of Allah's Prophet) to the people of the earth, and Allah has named you a 'thankful slave,' so (please) intercede for us with your Lord. Do not you see in what state we are? Do not you see what condition we have reached?" He will say "Today my Lord has become angrier than he ever was before, or will ever become thereafter. I had (in the world) the right to make one definitely accepted invocation, and I made it against my nation. I only care for myself now. Go to someone else, go to Abraham." They will go to Abraham and say "O Abraham! You are Allah's Prophet and his companion from among the people of the earth, so (please) intercede for us with your Lord. Do not you see in what state we are and to what condition we have reached?" He will say "Today my Lord has

become angrier than he ever was before, or will ever become thereafter I have told three lies," and mentioned them "I only care for myself now " Go to someone else, go to Moses " The people will then go to Moses and say "O Moses! You are Allah's Prophet and Allah gave you superiority over the people with his Message and with his direct talk to you so (please) intercede for us with your Lord Do not you see in what state we are? Do not you see what condition we have reached?" Moses will say "Today my Lord has become angrier than he ever was before, or will ever become thereafter I killed a person whom I had not been ordered to kill I only care for myself now Go to Jesus!" So they will go to Jesus and say "O Jesus! You are Allah's Prophet, and his word which he sent to Mary, and a superior soul created by him, and you talked to people while still young in the cradle (Please) intercede for us with your Lord Do not you see in what state we are? Do not you see what condition we have reached/Jesus will say "Today my Lord has become angrier than he ever was before, or will ever become thereafter " Jesus will not mention any sin, but will say "I only care for myself now Go to someone else, go to Muhammad, peace and blessings be upon him So they will come to me and say "O Muhammad! You are Allah's Prophet and the seal of the Prophets and Allah forgave your sins of the past and the future, so intercede for us with your Lord Do not you see in what state we are? Do not you see what condition we have reached?" The Prophet added "Ten I will go beneath the throne and

fall in prostration before my Lord Then Allah will guide me to such praises and glorifications to him as he has never did anybody else before me Then Allah will say 'O Muhammad' Raise your head Ask for what you want, and you will be granted it. Intercede, and your intercession will be accepted " 'So I will raise my head and say "O My Lord' Have mercy on my nation, have mercy on my nation!" It will be said "O Muhammad' Let those of your followers who have no accounts, enter through the right gate of paradise, and they will share the other gates with the people " The Prophet further said "By the One in Whose hand my soul is, the distance between every two gateposts of paradise is like the distance between Mecca and Busra (in the Levant) or that between Mecca and Hajar." (Hadith Sahih)

٧٦ فصل: هذه الشفاعة العامة التي حص بها سيد محمد ﷺ من بين سائر الانبياء هي المراد بقوله عليه (الصلاة و) (السلام)، لكل سي دعوة مستجابة فتعجل كل سي دعوته، وإني أحنأ دعوني شفاعة لأمتي، رواه الإمام البخاري ومسلم وغيرهما، وهذه الشفاعة العامة لأهل الموقف إنما هي لتعجل حسابهم ويرحوا من هول الموقف وهي الخاصة به ﷺ وقوله: (أقول: يا رب، أمتي أمتي)، اهتمام بأمر أمة وإظهار محبته فيهم وشفعته عنهم، وقوله: فيقال: يا محمد، ادخل الجنة من أمك من لا حساب عليه يدل على أنه شفع فيما طلب من تعجيل حساب أهل الموقف، فإنه لما أمر بإحلال من لا حساب عليه من أمة فقد شرع في حساب من عليه حساب من أمة وغيرهم. وكان طلبه

هذه الشعاعه من الدس ببلهم من سه تعالى لهم حنى يطهر في ذلك  
 اليوم مقام فيه ﷺ المحمود اسي وعده، ولذلك قال كل سي بسد  
 لها، لسب لها، حنى انهي لأمر إلى محمد ﷺ فقال. ((اد لها))  
 [حديث صحيح]

76- This is the general intercession that has been exclusively granted to Prophet Muhammad. It is the meaning of the Prophet's saying "There is for every Prophet an invocation. I have, however, reserved mine for the intercession of my nation." Reported by *Bukhari Moslem*, and others. This general intercession which is devoted for the gathered people will be used for bringing about their judgment quickly and in order to be relieved from the horrors of the gathering. The Prophet, peace and blessings be upon him, will say the on the Day of Judgment "O My Lord! Have mercy on my followers, have mercy on my followers!" This saying shows the Prophet's concern, love, kindness, and compassion for his followers. His statement in the *Hadith* "It will be said "O Muhammad! Let those of your followers who have no accounts, enter paradise" indicates that his intercession for bringing about judgment quickly has been accepted. This is obvious in Allah's order for him to allow those of his followers who have no account to enter paradise which means that judgment of those who have account, whether they are from his followers or not, has begun. People's plea for intercession from the Prophet, peace and blessings be upon him, will be through an inspiration from Allah.





هو المقدم، المحموم - أبي قال الله فيه: ﴿عسى أن يعثرب ربك مقاماً  
مُحموداً﴾ وقال سفيان ليس عن أنس إلا هذه الكلمة فحد بحلقه باب  
الجه فأقْعَفَهَا، قال الترمذي: حديث حسن. [حديث حسن]

77- Reported *At Termizi* on the authority of *Abu Sa'eed Al Khudri*, may Allah be pleased with him, who said "The Prophet of Allah, peace and blessings be upon him, said "I shall be the master of the descendants of Adam on the Day of Judgment, and this is no boast In my hand will be the banner of praise, and this is no boast There will be no Prophet, Adam or any other, who will not be under my banner I shall be the first from whom the earth will be cleft open, and this is no boast " The Prophet then added "The people will get terrified three times, therefore they will come to Adam and say "You are our father, so please intercede for us with our Lord " He will say "I committed a sin and I was sent down to the earth because of my sin, but go to Noah!" They will come to Noah and he will say "I made an invocation against the people of the earth, therefore they were destroyed, but go to Abraham!" They will come to Abraham and he will say "I told three lies, but got to Moses!" They will come to Moses and he will say "I killed a person, but go to Jesus!" They will come to Jesus and he will say "I was taken as a deity instead of Allah, but go to Muhammad!" They will come to me and I will go with them " *Ibn Jud'an* reported *Anas* as saying "I was looking at the Prophet of Allah, peace and blessings be upon him, when he said "I will proceed on till I hold a ring of the door of paradise and I will clank it "

It will be said "Who is this?" It will be answered "Muhammad " Then they will open the door for me and they will bid welcome to me I then will fall in prostration before Allah Who will guide me to praises and glorification to Him It will be said to me "Raise your head Ask for what you want, and you will be granted it Intercede, and it (your intercession) will be accepted Say and your saying will be heard This is *Al Maqam Al-Mahmud* (the Glorious station) about which Allah has said in the Glorious Qur'an "**Soon will thy Lord raise thee to *Maqam Mahmud* (a station of praise and glory)**" At Termizi said "This *Hadith* is *Hasan* " (*Hadith Sahih*)

قال القاضي عياض، شفاعة نبي ﷺ يوم القيمة خمس شفاعات

الأولى: لعمة

الثانية: إدخال قوم الجنة غير حساب

الثالثة: في قوم من أمته استوجبوا النار بدونهم فيشفعه فيهم سيد ﷺ، ومن شاء أن يشفع وسجلوا الجنة وهذه الشفاعة هي التي كثر بها المدعى الخوارج والمعتزلة، فصعقتها على أصولهم الفاسدة وهي لاستحقاق العفلي بمنى على الحسين والقيس.

الرابعة: فيمن دخل النار من المدين فبحر ح شفاعة سيد (محمد ﷺ) وغيره من الأنبياء والملائكة وإخوانهم من المؤمنين

قلت: وهذه الشفاعة أكرهها المعتزلة أصلاً وإدخالها معها فيمن استوجب النار بدنه وإن لم يحلها فأخرى أن يمعوها فيمن دخلها.

الخامسة. في ربه الدرجات في الجنة لأهلها ويرفعها قال  
القاضي عيسى وهذه الشفعة لا سكرها انمعرلة ولا سكر شفاعة  
الحشر الأول

٧٨ ق٦ - وشفاعة سدسه لعمه ابي طالب في التحفيف عنه، كما  
رواه مسلم عن أبي سعيد الخدري - رضي الله عنه أن رسول الله  
ﷺ ذكر عمه ابو طالب فقال (لعله سفعه شفاعة يوم القيمة  
فجعل في صحصح من دار بطلع كعبه علي منه دماغه) قال قيل  
فقد قال الله تعالى ﴿فَمَا تَتْلُو مِنْهُمْ شِيعَةُ النَّافِعِينَ﴾ قيل له. لا تتفع في  
الحروح من الد. كعصدة الموحدين الذين يحررون منها ويحلون الجنة  
[حدث صحيح]

**Al-Qadi Eyyadh** said "The intercession of our  
Prophet, peace and blessings be upon him, on the  
Day of Judgment will be of five kinds

**The first** is the general intercession

**The second** is allowing some people to paradise  
without judgment

**The third** is intercession for some people or  
followers who deserved fire because of their sins  
Those people will enter paradise because of our  
Prophet's intercession This type of intercession has  
been denied by the heretic *Khawarij* and *Mu'tazila*  
They rejected it because of their corrupted principle  
of rational deservingness which is based on approval  
and disapproval

**The fourth** type is intercession for some sinners  
who entered hell They will come out of the fire by

virtue of our Prophet Muhammad's intercession and the intercession of others such as the Prophets, the angels and their fellow believers I said "This intercession also is for the sinners who deserved hell but they have not entered it yet. So it is more appropriate that they will deny it for those who entered hell

**The fifth** is intercession for elevating the grades of the people of paradise. *Al Qadi Eyyadh* said "*Mu'tazila* deny neither this kind of intercession nor intercession in the first gathering

78- I said: "There is a sixth intercession for the Prophet's uncle, *Abu Talib*, so that (his torment) might be relieved as reported by *Moslem* on the authority of *Abu Sa'eed Al Khudri*, may Allah pleased with him. He said explaining the verse that reads **"And remember the day when We shall call together all human beings with their leaders, glorifying the creation of man and mentioning the just judge, and the person whose record is questioned will surely be punished."**

٧٩- قال الترمذي وروي عن عمر بن الخطاب رضي الله عنه - قال «رحاسيوا أنفسكم قبل أن تحاسبوا»، وترييوا للعرض الأكبر، و بما حلف الحاسب على من حاسب نفسه في الدنيا»، [خير صحيح]

79- Reported *At Termuzi* that *Omar Ibn Al Khattab*, may Allah be pleased with him, said "Bring yourselves to account before you will be called to judgment and get ready for the biggest presentation

Judgment will be easy only for those who brought themselves to account in this world ”

(An authentic account,

٨٠ البخاري عن عائشة - رضي الله عنها - قالت قال رسول الله ﷺ من حوسب يوم القيامة عتق قلبه فقلت يا رسول الله ليس قد قال الله: ﴿فَأَمَّا مَنْ أُوْتِيَ كِتَابَهُ يَمِينَهُ﴾ فسوف يحاسب حساباً يسيراً؟ فقال: ليس ذلك احساب بما لك العرص من وقت الحساب يوم القيمة عتق أخرجه مسلم و الترمذي، وقال حديث حسن صحيح. [حديث صحيح]

80- Reported *Bukhari* on the authority of *A'isha*, may Allah be pleased with her, who said "The Prophet of Allah, peace and blessings be upon him, said "None will be called to account on the Day of Judgment, but will be punished " I said: "O Allah's Prophet! Has not Allah said **"Then as for him who will be given his records in his right hand, he surely will receive an easy judgment "** Allah's Prophet said. "That verse refers only to the presentation of accounts, but anybody whose record is questioned on the Day of Judgment will surely be punished " (*Hadith Sahih*)

٨١ أبو داود عن عائشة - رضي الله عنها - قالت: ذكرت البار فبكيت فقال رسول الله ﷺ: (وما بك بك؟) قل: ذكرت البار فبكيت فهل تذكرون اهلكم يوم القيمة؟ فقال: لا في ثلاثة مواضع فلا يذكر أحد أحداً. عند الميراث حتى يعلم أيحف ميراثه أم سؤل، وعند تطاير

الصحف حتى يعلم أين يقع كتابه في يمينه أم في شماله أم من وراء  
ظهره، وعند الصراط إذا وضع بين ظهري حهم حتى يحور»

[حديث حسن]

81- *Abu Dawud* reported on the authority of *A'isha*, may Allah be pleased with her, who said "I remembered hell, so I cried" The Prophet, peace and blessings be upon him, asked me "Why are you crying?" I said "I remembered hell so I cried Will you remember your families on the Day of Judgment?" The Prophet, peace and blessings be upon him, said "No one will be able to remember anybody in three places These places are by the balance until they know whether their balance of good deeds will be heavy or light, at the time of scattering of the scrolls until they know whether they will be given their books in the right hand or in the left hand and on the *Sirat* which will be laid over hell until they pass over it" (*Hadith Hasan*)

### قوله تعالى

﴿يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ﴾

**A commentary on the verse that reads:**  
**"A day when some faces will shine while**  
**others will be in the gloom of black."**

٨٢ الترمذي عن أبي عاتق قال، رأى أبو أمامة رؤوس مصونة على سرح دمشق، فقال أبو أمامة «كلاب النار شر قتلى تحت أديم السماء، خير قتلى من قتلوه»، ثم قرأ قوله تعالى، ﴿يَوْمَ تَبْيَضُّ وُجُوهٌ

وتسود وحوه إلى حر لآفة قعت لأبي امامة انه لى اب سمعه  
من رسول الله ﷺ قال لو لم سمعه لآمره او مرين او ثلاث حتى  
عده سعا ما حثكموه، قال هذا حديث حسن. [حديث صحيح]

82- Reported At *Termizi* on the authority of *Abu Ghalib* who said "Abu Umama saw some heads hung on the tower of Damascus Thereupon, he said "The dogs of fire are the worst of those who were murdered The best of murdered people are those whom they killed " Then he recited the holy verse reading "On the day when some faces will be (lit up with) white, and some faces will be (in the gloom of) black...." (up to the end of the verse Then, I said to *Abu Umama Al Bahuli* "Did you hear it from Allah's Prophet, peace and blessings be upon him?" He said: "If I heard it once, twice, thrice, I would not have reported it you " He said "This *Hadith* is *Hasan*"

(*Hasan Hadith*)

### قوله تعالى

﴿وَوُضِعَ الْكِتَابُ فَتَرَى الْمُجْرِمِينَ مُشْفَعِينَ مِنْهَا فِيهِ﴾ لآية

A commentary on the verse reading:

"And the book of deeds will be placed before you; and thou wilt see the sinful in great terror because of what is recorded therein"

٨٣- وقد روى أن النبي ﷺ صرب بصعائر الذنوب مثلاً فقال  
(بما محقرات الذنوب كمثل قوم برلوا بغلاة من لارص وحصر صبيع  
القوم فاطلق كل رح منهم بخصب ففعل الرجل بحية بالعوى والآخر

بالعودس ، حتى جمعوا سواداً وأحجوا سواداً فشوى حرهم ، وإن ألبس  
الصغير بجمع على صاحبه فيهلكه ، إلا أن يعفو الله ، ويتقوا محقرات  
الدنوب فإن بها من الله طائب [حديث صحيح]

83- It has been reported that the Prophet, peace and blessings be upon him, has given an example of minor sins when he said "Minor sins are like a group of people who came to an open space of land. When it was time for preparing their food, everyone of the group went to gather firewood. One of them would bring one stick and another one would bring two sticks until they gathered a great quantity of firewood. Then they kindled a fire and boiled their food. Similarly, a man may gather minor sins until they destroy him unless Allah forgives them. Avoid minor sins for Allah will certainly punish you for them."

(Hadith Sahih)

### ما يسأل عنه العبد وكيفية السؤال

**What the slave will be questioned about  
and how the questioning will take place**

قال الله تعالى ﴿إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ  
مَسْئُولًا﴾ وقال: ﴿ثُمَّ يَتَىٰ مَرْحَعُكُمْ فَيَسْأَلُكُمْ بِمَا كُنتُمْ تَعْمَلُونَ﴾ وقال  
﴿قُلْ بَلَىٰ وَرَبِّي لَتَشْعُرَنَّ ثَمَّ نَسْأَلُكُمْ بِمَا عَمَلْتُمْ﴾ أي ما عمليتموه وقال  
﴿فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ﴿٢٥﴾ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ﴾  
أي سأل عن ذلك وبجاري عليه والآيات في هذا المعنى كثيرة وقال  
﴿ثُمَّ لَنَسْأَلَنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ﴾.



Allah the Most High says in the Glorious Qur'an "For every act of hearing, or of seeing, or of the heart will be inquired into on the Day of Judgment" And again Allah says "To Us is your return, and We shall show you the truth of all that ye did." Another verse reads "Say: "yeas, by my Lord, ye shall surely be raised up: then shall ye be told (the truth) of all that ye did." A third one reads "Then shall anyone who has done an atom's weight of good, see it! And anyone who has done an atom's weight of evil, see it!" which means that Allah w.l. question people about these minor sins. Then they will be requited for what they did. There are many verses that have the same meaning. Allah also says "Then, shall ye be questioned that day about the joy ye indulged in!"

٨٤- السرمدي عن أبي هريره - رضي الله عنه قال، لم يزلت هذه الآية ﴿لَتُسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ﴾ قال الناس يا رسول الله عن أي نعيم نسأل، فأنهم هم الأسوار والعو حاصر وسيوف على عو نف؟ قال، ((إن ذلك سيكون)) [حديث حسن]

84- *At-Termuzi* reported on the authority of *Abu-Huraira*, may Allah be pleased with him, who said "When this verse **'Then, shall ye be questioned that day about the joy ye indulged in!'** was revealed, some people said "O Allah's Prophet! What kind of joy will we be questioned about? We possess only water and dates, we are always prepared for war and carry our swords." The Prophet said "This will certainly take place" (*Hadith Sahih*)

٨٥ وعنه قال قال رسول الله ﷺ، (إن أول ما يسأل عنه يوم القيامة يعني العبد أن يقال به ألم يصبحك لك جسمك وبروك من الماء البارد) قال الترمذي: حديث غريب [حديث صحيح].

85- *At Termizi* also reported that the Prophet of Allah, peace and blessings be upon him, said "The first thing the slave will be questioned about on the Day of Judgment is as follows "Haven't We provided you with good health and quenched your thirst with cold water?" *At Termizi* said that this *Hadith* is *ghareeb (Hadith Sahih)*

اللَّهُ تَعَالَى يَكَلِّمُ الْعَبْدَ لِسَانَهُ وَبِهِ تَرْجُمَانُ

**How Allah, the Most high, will talk to His  
slaves without directly**

٨٦- مسلم عن علي بن حاتم قال قال رسول الله ﷺ، (إن منكم من أحسن إلا سيكلمه به ليس بربه وبه ترجمان فيبظر لمن منه فلا يرى إلا ما قسم، ويبظر أشأم منه فلا يرى إلا ما قدم ويبظر سر بربه فلا يرى إلا السر تلقاء وجهه فينفو السر وهو يسقى نمرة) را البزج  
حجر قال الأعمش، وحديثي عمرو بن مره عن حثمة عن علي مثله ورأى فيه ((ولو بكلمة طيبة)). أخرجه البخاري وأبو داود، وقال: حديث حسن صحيح [حديث صحيح]

86- *Moslem* reported on the authority of *Adeyy Ibn Hatim* who said "Allah's Prophet, peace and blessings be upon him, said "There wil be none among you but Allah will talk to him, and there will be no interpreter between him and Allah He will

look at his right and his left and see nothing but his deeds which he has sent forward, and will look in front of him and see nothing but hellfire. So, save yourselves from hellfire even by giving one half of a date in charity." *Ibn Hajar* added that *Al A'mash* said "Amr Ibn Murra said that *Khaithama* narrated the same *Hadith* on the authority of *Adeyy* and added, "by giving one half of a date or even by saying a good word." It is reported by *Bukhari* and *At-Termizi* who said "This *Hadith* is *Hasan Sahih*" (*Hadith Said*

الخصاص يوم القيامة من اسطال في حقوق الناس  
وفي حسنه لهم حنك ينصفوا منه

### Retaliation on the Day of Judgment

٨٧- البحاري عنه أن رسول الله ﷺ قال «من كانت عنه مظلمة لأخيه من عرصه أو شيء فليحللها منه اليوم قبل أن لا يكون دينار ولا درهم، وإن كان له عمل صالح حده منه بغير مظلمته، وإن لم يكن له حسبات أحد من قبلات صحبه فحمل عليه»

87- *Bukhari* reported that Allah's Prophet, peace and blessings be upon him, said "Whoever has wronged his brother should ask for his pardon before his death, as in the hereafter there will be neither a Dinar nor a Dirham. He should secure pardon in his life before some of his good deeds are taken and paid to his brother. If he has done no good deeds, some of the bad deeds of his brother are taken to be loaded on him in the hereafter."

۸۸- مسلم عن أبي هريرة رضى الله عنه أن رسول الله ﷺ

قال، أتدرون من المفلس؟ ولوا المفلس فب من لا درهم له ولا متاع  
قال بن المفلس من أمي، من يأتي يوم القيامة بصلاة وصيام وزكاة،  
ويأتي قد شتم هذا، وقذف هذا، وأكل مال هذا، وسفك دم هذا وضرب  
هذا، فيعطى هذا من حسنة هذا وهذا من حسنة، فين فيت حسنة قبل  
انقص ما عليه أحد من خطاياهم فطرح عليه ثم طرح في النار،  
[حدث صحيح]

88- Moslem reported on the authority of Abu Huraira that the Prophet of Allah, peace and blessings be upon him, said "Do you know who the poor person is?" The Companions of the Prophet said "A poor man amongst us is one who has neither dirham with him nor wealth " The Prophet said "The poor of my nation is he who would come on the Day of Judgment with prayers, fasting and Zakat but he would find himself bankrupt on that day as he would have exhausted his virtues since he hurled abuses upon others, brought calumny against others and unlawfully consumed the wealth of others and shed the blood of others and beat others So, his virtues would be credited to the account of those who suffered at his hand And if his good deeds fall short to clear the account, then their sins would be entered in his account and he would be thrown in hellfire "

(Hadith Sahih)

شهادته الأرض والبالك والأنام بما عمل فيها وعندها  
وهي شهادة المال على صاحبه وقوله تعالى  
﴿وَحَاءٌ كُلُّ نَفْسٍ مَعَهَا سَائِقٌ وَشَهِيدٌ﴾

### The testimony of the earth, nights and days and wealth

٨٩ مسلم عن ابن عمر قال قال رسول الله ﷺ بما من  
صاحب ذهب ولا فضة لا يؤتي منها حقها إلا إن كان يوم القيمة  
صفحت له صفوح من نار فحمى عليها في سرحهم فيكوى بها حسه  
وحسها وظهره كلما تربت عيب له في يوم كان مقداره خمسين ألف  
سنة حتى يقضي (الله) بين العبد فيرى سبيله إما إلى الجنة وإما إلى  
النار. قيل يا رسول الله فلاس؟ قال: ((ولا صاحب دل لا يؤتي  
منها حقها، ومن حقها حلقه يوم وره (لا) إن كان يوم القيمة  
بطح لها بفاع قرقر أو فرم كانت لا بعد منها فصلاً و حد نطوه  
أحرقها وتعصه بأفوه كلف مر عسها أو لاه رد عليه أحره في  
يوم كان مقداره خمسين ألف سنة حتى يقضي بين العبد فيرى سبيله  
إما إلى الجنة وإما إلى النار فس يا رسول الله، فاسقر والعنم؟ قال  
((ولا صاحب نقر ولا عنم لا يؤتي منها حقها إلا إن كان يوم القيمة  
بطح لها بفاع قرقر لا بعد منه شب لس فيها عقصاء ولا حلقاء ولا  
عصاء نصحه بقروها وبصوه بأطرافها، كلف مر عليه أو لاه رد  
عليه أحره في يوم كان مقداره خمسين ألف سنة، حتى يقضي (الله)  
بين العبد فيرى سبيله إما إلى الجنة، وإما إلى النار وذكر الحديث:  
أحرقه الحاري بمعه [حديث صحيح]

89- *Moslem* reported on the authority of *Ibn Omar* who said "The Prophet of Allah, peace and blessings be upon him, said "If any owner of gold or silver does not pay the due *Zakat*, plates of fire will be beaten out for him on the Day of Judgment. These plates will then be heated in the fire of hell and his sides, his forehead and his back will be cauterized with them. Whenever they cool down, the process is repeated for a day, the extent of which will be fifty thousand years, until judgment is pronounced upon the servants, and he sees whether his path is to take him to paradise or to hell." It was said "O Prophet of Allah! What about the camels?" He said "If any owner of camels does not pay the due *Zakat* including milking them on the same day, a soft sandy plain will be set for him, as extensive as possible. He will find that not a single young camel is missing, and they will trample him with their hoofs and bite him with their mouths. As often as the first of them passes him, the last of them will be made to return for a day, the extent of which will be fifty thousand years, until judgment is pronounced upon the servants and he sees whether his path is to take him to paradise or to hell. It was said "O Prophet of Allah, what about cows and sheep?" He said "If any owner of cattle and sheep does not pay the due *Zakat* on the Day of Judgment, a soft sandy plain will be spread for them. He will find none of them missing, none with twisted horns without horns or with broken horns, and they will gore him with their horns and trample him with their hoofs. As often as the first of them passes him

the last of them will be made to return to him for a day, the extent of which will be fifty thousand years, until judgment is pronounced upon the servants. And he would be shown his path leading him to paradise or to hell " (*Hadith Sahih*)

٩٠- وروى مالك موقوفا ولساني ولسحاري مرفوعا عن أبي هريرة رضي الله عنه قال قال رسول الله ﷺ (ومن لله الله ما لا فلم يؤد ركاته مثل له يوم انقمة شجاع فرع له ربيبا بصوفه يوم انقمة ثم سأل سهر متبه، يعني، شقيقه، ثم يقول، أنا مالك، ان كرك ثم لا ﴿ولا بخسر الذين يبحون﴾ لآله [حديث صحيح]

90- Reported *Malik, Al Nasae'i* and *Bukhari* on the authority of *Abu Huraira*, may Allah be pleased with him, who said "the Prophet of Allah, peace and blessings be upon him, said "Anyone whom Allah has given wealth but does not pay its *Zakat*, his wealth will be presented to him on the Day of Judgment in the shape of a baldheaded poisonous male snake with two black spots over the eyes. The snake will encircle his neck and bite his cheeks and say "I am your wealth, I am your treasure" The Prophet, peace and blessings be upon him, recited the Qur'anic verse "Let not those who withhold up to the end of the verse " (*Hadith Sahih*)

٩١- وعن ابن عمر رضي الله عنه قال قال رسول الله ﷺ (اد جمع الله الأولين و الآخرين يوم انقمة يرفع كل عذر لواء يوم انقمة فيقال هذه غدره فلا اس فلا [حديث صحيح]

91- *Ibn Omar*, may Allah be pleased with him, said "The Prophet of Allah, peace and blessings be upon him, said "When older people are gathered with later generations on the Day of Judgment, a banner will be raised for every betrayer, and it will be announced "This is the betrayer, (perfidy of so and so of so-and-so" *Hadith Sahih*

حوض النبي ﷺ في الجوهف وسعته  
وكثرة أهاليه وذكر أركانها ومن عليها

**The Prophet's *Hawd*: its length, width, vessels and those who will drink from it.**

٩٢- مسلم عن أبي هريرة رضي الله عنه قال: قلت يا رسول الله ما بعة الحوض؟ قال: (والذي نفس محمد بيده) لأبيته أكثر من عدد نجوم السماء وكواكبها في الليلة المظلمة بمصحية، فيه ألجه من شرب منها لم يظمأ، حر ما عليه شح فيه من راس من الحبه من شرب منه لم يظمأ، عرصه مثل طوله، ما بين عمى إلى أبيه، منؤه أشد بياض من الثلج وأحلى من العسل، [حديث صحيح]

92- *Muslim* reported that *Abu Zar*, may Allah be pleased with him said "I asked the Prophet of Allah about the vessels of the *Hawd* and he answered "By Him in whose hand the soul of Muhammad is, its vessels are many more than the heavenly stars and planets in a dark night Whoever drinks from the vessels of paradise, will never get thirsty There are two streams pouring water from paradise into the last part of the *Hawd* No thirst will ever overtake



whoever drinks from it. The length and width of the *Hawd* are like the distance between *Aila* (a town in the Levant) and Oman. Its water is whiter than ice and sweeter than honey" (*Hadith Sahih*)

٩٣- مسلم عن أنس قال: بيا رسول الله ﷺ ذات يوم س  
أظهرنا إذ أغفى بعناء ثم رفع رأسه منسما فقلنا: ما أصحك يا  
رسول الله؟ قال: «يرب عني» بقا سورة فقرأ: ﴿سَمِيعُ اللَّهِ الْوَخْصُ الرَّحِيمُ  
﴿ إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ ﴾ فَصَلِّ رَبِّكَ وَانْحَرْ ﴾ إِنَّ شَيْئَكَ هُوَ الْأَبْتَرُ ﴿  
ثم قال: أترون ما الكونر؟ قل الله ورسوله أعلم. قال: فإنه سهر  
وعديه ربي، عليه حير كثير، وهو حوص برد عليه مني يوم القيامه  
أبته عدد الحوم، فيحتلج العد فأقول: يا رب، إني من أمي فيقال: ما  
نري ما أحدث بعدك. وفي رواية أخرى ما أحدث (بعدك).

[أحدث صحيح]

93- *Anas Ibn Malik*, may Allah be pleased with him, said While the Prophet of Allan, may the peace and blessings of Allah be upon him, was in the mosque, he was overtaken a bit by slumber, and then he raised his head laughing. We said "What makes you laugh O Prophet of Allah?" He said "A Surah of the Qur'an has just been revealed to me." Then he recited "To thee We have granted *Al-Kawther*. Therefore to the Lord turn in prayer and sacrifice. For he who hates thee- will be cut off." The Prophet added "Do you know what *Al-Kawther* is?" We said, "Allah and his Prophet know better." He said "It is a river that my Lord has promised to give me. Besides being prosperous, it is a *Hawd* to which

my nation will proceed Its vessels are as many as the heavenly stars Some of my followers will be delayed (or prevented from drinking Therefore I will say "My Lord, they belong to my nation" Allah will say "You do not know what they did after you" (*Hadith Sahih*) reported by Moslem

٩٤ وعن عبد الله بن عمرو بن العاص قال، قال رسول الله ﷺ،  
 «حوصي مسيرة شهر، وروياه سوا»، وموه أبص من الورق،  
 وريحه أطيب من المسك، كبراه كبحوم السماء، من وره فشر منه  
 لم يظماً بعده أساء» احره البحري، [حديث صحيح]

94- Abdullah Ibn Amr Ibn Al Aas, may Allah be pleased with both of them, reported that the Prophet of Allah, peace and blessings be upon him, said "My *Hawd* is as long as a month's walk and so is its width Its water is whiter than milk and its smell is better than the Musk Its cups are as many as the stars Whoever drinks from it, will never get thirsty" (*Hadith Sahih*) reported by Bukhari

٩٥ روى البحري عن أبي هريره - رضي الله عنه -  
 رسول الله ﷺ قال: «بنا أن قاص على الحوص إذا رمزه حتى إذا  
 عرفهم حرح رح من بني وسهم فقال لهم قلت: إلى أين؟ فقال  
 إلى السار والله قلت ما شأنهم؟ فقال: أنهم قد ارتدوا على أذرهم  
 الفقهرى، ثم إذا (رمزه) حذى حتى «عرفتهم حرح من بني وبنيهم  
 رحل فقال لهم، هلم، فقلت إلى أين؟ قال إلى السار والله، قلت: ما  
 شأنهم قال: أنهم ارتدوا على أذرهم فلا أراه يخلص منهم ولا مثل  
 هم السهم»

قلت: فهذا الحديث مع صحبه دل دليل على ان الحوض يكون في الموقف قبل الصراط، لان الصراط ما هو حشر على جهنم ممدودا يحار عليه، فمن حاره سلم من اسر على ما ينبغي، وكذا حبص الأحياء عليهم (الصلاة و) السلام تكون ابصارا في الموقف على ما يأتي.

95- *Abu Huraira*, may Allah be pleased with him, narrated that the Prophet, may the peace and blessings of Allah be upon him, said: "While I was standing by my *Haud*, a group of my followers were brought close to me. When I recognized them some one (an angel) came and stood between me and them and said to them "Come along" I asked "Where to?" "By Allah, to hellfire," he answered. I asked "What have they done?" He said "They turned apostate after you (left)." Then another group came close to me and as soon as I recognized them, a man (an angel) came and stood between me and them and said to them "Come along" I asked him "Whereto?" "By Allah to hellfire," he replied. So I did not see anyone escaping safe from the punishment except a few who were like camels a shepherd" Reported by *Bukhari*. This *Hadith*, if *Sahih*, is one the strongest evidences that the Prophet's *Haud* as all of the *Hauds* of the former Prophet, is located where the judgment. Judgment will take place before crossing the *Sirat* which is an extended bridge established above hellfire on which all humans will have to cross. Whoever crosses it successfully, will be safe from hellfire.

## فقراء المهاجرين أول الناس ودودا الحوض على النسي صلى الله عليه وسلم

**Poor Muhajireen will be the first to  
approach the *Hawd***

٩٦ وحمرح عن ثوبان مولى رسول الله ﷺ قال قال ابن حوصي  
م بين عني إلى الله أمد باصا من بين وحي من العسل أكاوسه  
كعبه بحوم اسماء من شرب منه (سرية) لم يظم بعدها ابداً و أول  
الناس من رز على الحوض فقراء المهاجرين الذين شد السبعث  
رؤوس الذين لا يدكحون المسعمت، لا تفتح لهم أبواب السدد قال:  
فبكي عمر حتى استل لحبته فقال: لكي يكف (المتعمات) و فبكت  
سي أبواب السدد، لا حرم أي لا أغسل ثوبي الذي يلي جسدي حتى  
يسج، ولا أدهن رأسي حتى يسعث، حرجه الترمذي

**96-** On the authority of *Thauban*, the Prophet's bondsman, *Ibn Maja* reported that the Prophet, may the peace and blessings of Allah be upon him said "The length of my *Haud* is like the distance between *Adaan* and *Aila* Its water is whiter than milk and sweeter than honey and its vessels are as many as the heavenly stars Whoever drinks (even one sip) from it, will never get thirsty The first people to proceed to my *Haud* will be the poor amongst *Muhajireen* whose garments are shabby and whose hair is dsheveled and who neither marry well off women nor do they rol. in money" *Thauban* said "Omar sobbed till his beard became wet and then he said "Alas' I have married women who are leading a life of ease and comfort and I have got plenty of

money I am not to blame if I won't wash my under garment till it gets dirty, or rub my hair with scent until it gets disheveled " Reported by *At Termizi*

### ذكر من يطرد عن الحوض

**Those who will be driven away from the *Hawd***

٩٧ مسند عن أسماء بنت أبي بكر - رضي الله عنهما - قالت قال رسول الله ﷺ ((بي على الحوض حتى انظر من يرد علي منكم، وسيوحى بس دوبي فاقول: يا رب مني ومن أمي فيقال أما شعرت ما عملوا بعدك؟ والله ما يرحوا بعدك يرحعون على أعقابهم)) وفي حديث أنس فحلح العبد ففور ((يا رب، من أمي، فيقال انت لا تري ما أحدثوا بعدك)) وقد تقدم.

وكذلك حديث البحري إذا ر مرة حتى إذا عرفهم)) يقدم أيضا، وفي (الموطأ) وغيره من حديث أبي هريرة فقالوا كيف تعرف من بي بعدك من أمك يا رسول الله؟ الحديث وفيه قال: (فإنهم بأنور عرا محجلين من أنر لوصوء [حديث صحيح])

97- Reported *Moslem* that *Asma a Bint Abu Bakr*, may Allah be pleased with both of them, narrated that the Prophet of Allah said "I shall be standing by my *Hawd*, watching you as you come to it Some people will be prevented from approaching me I shall say "These are my followers" Then it will be said "Do not you know what they did after you? By Allah, it was no long after you died that they turned their backs to your teachings " In the afore mentioned *Hadith* narrated by *Anas* " Some people will be



on whose banks of which there were tents made of hollow pearls I asked "What is this, Gabriel?" He answered, "this is *At Kauther* which your Lord has granted you "Behold! Its scent was of strong smelling musk!" The subnarrator, *Hudba*, was in doubt as to which word (ie scent or mud, the Prophet said Reported by *Bukhari*) The same version of the *Hadith* was reported by *Abu Issa At-Termizi*, but with the following addition " Then I was raised to the Lote-tree (beyond which none may pass) where I saw a great light " (*Hadith Sahih*,

٩٩ الرمدى عن ابن عمر قال قال رسول الله ﷺ الكوثر نهر في الجنة حافاه من ذهب ومحراه الدر والياقوت، ترابه طيب من المسك ومساؤه احلى من العسل وأبيض من الثلج، هذا حديث حسن (صحيح) والله أعلم [حديث صحيح]

**99-** *Ibn Omar* narrated that the Prophet of Allah, may the peace and blessings of Allah be upon him, said "*At Kauther* is a river in paradise whose banks are made of gold and whose bed is made of pearl and ruby The fragrance of its mud is better than that of musk and its water is much sweeter than honey and whither than ice." This is a (*Hadith Hasan Sahih* reported by *At Termizi*. Allah knows best

## أبواب الميزان باب ما جاء في الميزان وأنه حق The Balance

قَالَ اللَّهُ تَعَالَى ﴿وَبَصُغُ الْمَوَازِينِ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا﴾ وَقَالَ ﴿فَأَمَّا مَنْ ثَقُلَتْ مَوَازِينُهُ﴾ فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ ﴿وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ﴾ فَأُمُّهُ هَاوِيَةٌ قَالَ الْعُلَمَاءُ: وَإِذَا انْقَضَى الْحِسَابُ كَانَ بَعْدَ وَرْرِ الْأَعْمَالِ، لَا رَاسِيَ لِيَوْمِ الْحَرِّ فَتَسْعَى أَنْ يَكُونَ بَعْدَ الْحِسَابِ، فِي الْمَحَاسِنِ لِنَفْسِ الْأَعْمَالِ وَالْوَرْرِ لِإِطْهَارِ مُوَدِّهِ لِيَكُونَ الْحَرُّ بِحَسْبِهِ، قَالَ اللَّهُ تَعَالَى ﴿وَبَصُغُ الْمَوَازِينِ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا يُظْلَمُ نَفْسٌ شَيْئًا﴾ لِأَنَّهُ

وَقَالَ ﴿فَأَمَّا مَنْ ثَقُلَتْ مَوَازِينُهُ﴾ فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ ﴿وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ﴾

وَقَالَ ﴿وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَئِكَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ﴾  
الْأَسْرَ فِي الْأَعْرَافِ، وَالْمُؤْمِنُونَ

وَهَذِهِ آيَاتُ إِحْصَارِ لَوْنِ أَعْمَالِ الْكَفَّارِ، لِأَنَّ عَامَّةَ الْمَعْبُودِينَ يَقُولُهُ: خَفَّتْ مَوَازِينُهُ فِي هَذِهِ الْآيَةِ هُمُ الْكَفَّارُ، وَقَالَ فِي سُورَةِ الْمُؤْمِنُونَ ﴿فَكُنْهُمْ فِيهَا نَكَّدُونَ﴾ وَفِي الْأَعْرَافِ ﴿لَمَّا كُنْتُمْ نَازِلًا يَنْظُرُونَ﴾ وَقَالَ ﴿فَأُمُّهُ هَاوِيَةٌ﴾ وَهِيَ أُمُّ عَبْدِ بَطْلَانَةَ سَكْفَرٍ، وَإِذَا جُمِعَ بَيْنَهُ وَبَيْنَ قَوْلِهِ (تَعَالَى) ﴿وَلَا يَكُنْ مِنْهُمْ مَنْ خَرَّدَ أَيْتًا بِهَا وَكَفَى بِهَا حَسِيرًا﴾ ثَبَتَ أَنَّ الْكَفَّارَ يَسْأَلُونَ عَمَّ حَالِقُوا فِيهِ الْحَقُّ مِنْ أَصْلِ الَّذِينَ وَهَرَوْعَهُ، بِأَلَمْ يَسْأَلُوا عَمَّ حَالِقُوا فِيهِ أَصْلَ دَسْمِهِمْ مِنْ صُرُوبِ تَعَصِيهِمْ وَلَمْ يَحْسَبُوا لَهُ وَبِمَعْنَى فِيهِ فِي الْوَرْرِ أَبْصَدَ، فَإِذَا كَسَتْ مَوَازِينَهُ، دَلَّ



على أنهم يحاسبون بها، وفي الحساب، وفي القرآن ما يدل على أنهم محاسبون بها، مسؤولون عنها، محاسبون بها محريرون على الإحلال بها، لأن الله تعالى يقول ﴿وَوَيْلٌ لِلْمُصْرِكِينَ الَّذِينَ لَا يُؤْتُونَ الزَّكَاةَ﴾ فتوعدهم على منعهم الزكاة

Allah, Glory be to h.m, says in the Qur'an "We shall set up balances of justice for the Day of Judgment, so that not a soul will be dealt with unjustly in the least " Allah also says "He whose balance of good deeds will be heavy, will be in a life of good pleasure and satisfaction. But he whose balance of good deeds will be light, will have his home in a bottomless pit ' Scholars said "When judgment is over, Allah commences weighing the deeds either for rewarding or punishing people, which should be after judgment. In other words, judgment is the determination of deeds, and weighing is for the manifestation of their quantities so that reward or punishment may be decided accordingly To visualize the function of the balance, Allah says "We shall set up balances of justice for the Day of Judgment, so that not a soul will be dealt with unjustly in the least" Allah says also "He whose balance of good deeds will be heavy, will be in a life of good pleasure and satisfaction. But he whose balance of bad deeds will be light, will have his home in a bottomless pit. Knowest thou what it is? It is a fire blazing fiercely!" The Glorious Quran also states "But those whose

**balance is light, will be those who have lost their souls."** These verses personify the weighing of the deeds of the disbelievers. As a matter of fact, the Qur'anic expression **"Those whose balance of good deed is light..."** always refers to the disbelievers. They are also meant by the following **"...and ye did not treat them (my signs) as falsehood;" "...for that they wrongfully denied Our signs,"** and **"Their home is a (bottomless) pit "** The warning in the last verse is a general address to disbelievers. If we combine this warning with the following verse **"And if there be (no more than) the weight of a mustard, We will bring it to account. And sufficient are We to take account."** It will be proven that disbelievers will be held accountable for neglecting the basic and subsidiary obligations of Islam. Regardless of whether or not the misdeeds they committed in violation of the obligations of their creed will be weighed for them by the balance. But if they are weighed, then they will be accountable for them at the time of judgment. However, there are several indications in the Qur'an that the disbelievers are entitled to fulfill these obligations, otherwise they will be held accountable, reckoned and punished for neglecting them. As evidence, Allah Almighty says in the Qur'an **"And woe to the disbelievers- those who give not Zakat."** Allah has warned them that they will be punished for not paying the prescribed charity (*Zakat*).

١٠٠- وفي البخاري، عن أبي هريرة عن النبي ﷺ قال: ((بِهِ لِيَأْتِي الرَّحْلُ الْعَظِيمُ يَسْمُرُ يَوْمَ الْقِيَامَةِ لَا يَرَى عِنْدَ اللَّهِ حَسَنٌ بَعُوضُهُ، وَأَقْرَبُ إِلَى شَيْءٍ)) «فَلَا تُقِيمُ لَهُمْ يَوْمَ الْقِيَامَةِ وَزْنًا»  
 قال العلماء: معنى هذا الحديث: أنه لا ثواب لهم وأعمالهم مقابلة بالعذاب فلا حسنة لهم تور في موارد يوم القيامة، ومن لا حسنة له فهو في الدرك، وقال أبو سعيد الخدري: يؤتى بعمل كجبال تihama فلا تتر شيئاً.

100- Narrated *Abu Huraira* that the Prophet, may the peace and blessings of Allah be upon him, said: "On the Day of Resurrection the deeds of a great man (in status and size) may not have the weight of a mosquito's wing in the sight of Allah' Read if you like **"Vain will not be their deeds, nor shall We, on the Day of Judgment, give them any weight"** (Reported by *Bukhari*) According to scholars, the general meaning of this *Hadith* is that. Such people will get no reward. Rather, they will be punished for their deeds. They will not even have a single good deed that might be weighed by the balances. And whoever does not have any good deeds, will be cast into hellfire. *Abu Sa'eed Al Khudri* commented: "Though some people will come with deeds which are as enormous as Mount *Tihama*, they will still be of no weight in the balance" (*Hadith Sahih*)

كيف الجوار على الصراط وطهته  
 ومن يحبس عليه ويول عنه وهك شفقة النبي ﷺ  
 على أمته عند ذلك، وهك ذكر القناطر قبله  
 والسؤال عليها وبيان قوله تعالى  
 ﴿وَأَنْ مِّنْكُمْ إِلَّا وَارِدُهَا﴾

**Sirat:** Its description and the way of crossing it Those who will be confined therein or made to fall over, The Prophet Sympathy for his nation, "Every one of you will pass over hell"

١٠١ ذكر مسلم عن حديث أبي هريرة (رضي الله عنه) عن محمد ﷺ  
 فيؤس لهم وترسل إمامه وأرحم فيقومون حتى الصراط نصا  
 وشمالا فيمر أولهم كالبرق الحظف

قال: قلت لابي اس والهي وي شيء كمر البرق؟ قال: «نعم بر  
 هي البرق كيف يمر ويرجع في طرفه عين؟ ثم كمر الريح، ثم كمر  
 انطير وشد الرجال يجري بهم أعمالهم وبيكم ﷺ قائم على الصراط  
 يقول يا رب، سلم سلم حتى تعجز أعمال انعدا حتى يحيى الرجل  
 ولا يستطيع السير إلا رحف»

قال ((وفي حافتي الصراط كلالس معلقة مأمورة نادرة من امر  
 بأخذها، فمحدوش بالح، ومكرس في النار والذي يفسر محمد بنده،  
 بر فعر جهنم لسعور حرقه )) [حديث صحيح]

101- Moslem reported from the *Hadith* narrated by Abu Huraira. "The people will come to the Prophet, may the peace and blessings of Allah be

upon him, begging for intercession and they will be given permission to meet him. The trust and the bond of kinship will be left to stand to the right and the left of the *Sirat*. The first of those people will pass as speedily as lightning." *Abu Huraira* inquired "May Allah bless you, Prophet, how speedy is that?" He replied "Have you not seen how lightning strikes and disappears in a twinkling moment?" Then another person will pass like a strong wind, and a third like a swift bird and a fourth will be running while being hastened by his deeds. Your Prophet will be standing by the *Sirat* saying "O Lord! Save us! Save us!" until the deeds become too few to help people cross the path, so that some people will crawl on it." He went on "Fixed to the two edges of the *Sirat* are hooks which are commanded to snatch those who were destined to be snatched. Some others will be shoved into hellfire. By Him in Whose hand Muhammad's soul is, it would take (a person) seventy years to reach the bottom of hell." (*Hadith Sahih*)

١٠٢- وفي رواية: قال ابو سعيد الخدري: ((لعمري أن الجسر أدق من الشعر وأحد من المسف)) وفي رواية ((أرق من الشعر)) رواه مسلم [بحر صحيح]

102- *Abu-Sa'eed Al-Khudri* is reported to have said "I was informed that the *Sirat* is thinner than a hair and sharper than a sword." He said in another version "more fragile than a hair" (An authentic account) Reported by *Moslem*

## ثلاثة مواطن لا يحطُّها النبي ﷺ لهظم الأمر فيها وشدة

### Three Occasions that the Prophet will never miss owing to their dreadfulness

١٠٣- الرمسي عن انس قال سأل رسول الله ﷺ ان يشفع لي يوم القيامة، قال: ((أنا فاعل ان شاء الله)) (قلت) فأين أطلبك؟ قال: ((أول ما نطلبني على الصراط، قلت فإن لم ألقك؟ قال: فاطسبي عند الممران، قلت فإن لم ألقك عند الممران؟ قال: فاطسبي عند الحوص فإني لا أحطى هذه الثلاثة مواطن قال هذا حديث حسن، وقد تقدم من من حديث عائشة أنه عليه (الصلاه و) السلام قال: أما ثلثه مواضع فلا يذكر أحد أحدًا عند الممران وعند نظير الصحف وعند الصراط. [حديث حسن]

**103-** Narrated *Anas Ibn Malik* I asked the Prophet of Allah, may the peace and blessings of Allah be upon him, to intercede for me on the Day of Judgment, and he said "I will" Then I asked "Where shall I look for you?" "He, may the peace and blessings of Allah be upon him, answered "you first look for me when crossing the *Sirat* " I asked "What if I do not find you there?" "He, may the peace and blessings of Allah be upon him, replied "Then you can find me by the balance " Once again I asked. "What if I do not find me by my *Haud*, for I will never miss any of these three occasions " (*Hadith Hasan*) reported by *At-Termizi* However we have mentioned previously the *Hadith* of *A'isha* in which the Prophet, may the

peace and blessings of Allah be upon him, said "there are three occasions on which no one wil. be any assistance<sup>1</sup> to another At the function of the Balance upon receiving the book (in which the deeds are recorded), and when passing over the *Sirat* "

(*Hadith Hasan*)

## ملقي الملائكة للأنبياء وأممهم بعد الصراط وهم هالك أعدائهم

**Angels' reception of the Prophets and their nations after crossing *Sirat* and destroying their enemies**

١٠٤- انس الميراث، عن عبد الله بن سلام قال، اذا كان يوم القيامة جمع الله لأبياء بني نساء، و أمه أمه حتى يكون حرهم مركزاً محضاً و أمته، و ضرب الحسر على جهنم و ينادي مداد: أين احمد و أمته؟ فيقوم بني الله ﷺ و تبعه أمته سرها و فجره، حتى اذا كان على الصراط طمس الله البصائر عدته فنهضوا في النار بمب و شمالاً و يمضي النبي ﷺ و الصالحون معه فتلقاهم الملائكة (رب) فيدلوهم على طريق الجنة على يمينك، على شمانك حتى تنهي إلى ربه فيوضع به كرسي عن يمين الرحمن ثم يتبعه عيسى عنه الصلاة السلام على مثل سبله و يتبعه سرها و فجره حتى يـ كنوا على الصراط طمس الله البصائر أعدائه فنهضوا في النار بمب و شمالاً و يمضي النبي ﷺ و الصالحون معه فتلقاهم الملائكة (رب) فيدلوهم على طريق الجنة

<sup>1</sup> Literally, No one will ment in anybody else

على يمينك على شمالك، حتى يتهيأ إلى ربه فيوضع له كرسي من  
الجنب الآخر، ثم يدعى بني بني وأمة أمة، حتى يكون آخرهم نوحاً،  
رحم الله نوحاً. [حبر صحيح]

104- On the authority of *Ibn Al Mubarak* who reported *Abdullah Ibn Salam* as saying On the Day of Judgment Allah will gather the Prophets one by one and their nations one by one Muhammad, may the peace and blessings of Allah be upon him, and his nation will be the last to join the gathering Then, the *Sirat* will be established above hell and it will be called out: "Where is *Ahmed* and his nation?" Thus, the Prophet, may the peace and blessings of Allah be upon him, will step forward and the people of his nation, both good and evil, will follow him As they cross the *Sirat*, Allah will blind the eyes of those who disbelieved so that they will fall over to the right and to the left onto hell The Prophet, may the peace and blessings of Allah be upon him, will keep walking along with the righteous people of his nation The angels will receive them and guide them to the way leading to paradise, saying to them "To your right, to your left," until he reaches his Lord Then a chair will be put in place for him to the right of the Throne of Allah, the Most Gracious Then, Jesus, may the peace and blessings of Allah be upon him, will follow suit along with the people of his nation, both good and evil As they cross the *Sirat*, Allah will blind the eyes of those who disbelieved so that they will fall over to the right and to the left into hell Jesus, may the peace and blessings of Allah be upon him, will keep



walking along with the righteous people of his nation. The angels will receive them and guide them to the way leading to paradise, saying to them "To your right to your left," until he reaches his Lord. Then a chair will be put for him on the other side. Then, prophets and nations will be called out respectively, until they reach Noah, peace be upon him who will be the last to be called. May Allah have mercy on Noah"

(An authentic account)

### ذكر الصراط الثاني

### وهو القنطرة التي بين الجنة والنار

**The second *Sirat*: The bridge between hell and paradise**

١٠٥ البخاري عن أبي سعيد الخدري قال قال رسول الله ﷺ  
 «يخلص المؤمنون من النار فيحسبون على قنطرته بين الجنة والنار  
 فيفتن لهم من بعض مظالم كانت تسهم في الآث حتى إذا هدو  
 وبقوا أن يسهم في دخول الجنة، فوالذي نفس محمد بيده لأحدكم أهدي  
 بممره في الجنة منه ممره كإن له في الدنيا» [حديث صحيح]

**105-** Narrated *Abu Saeed Al Khudri* that the Prophet of Allah may the peace and blessings of Allah be upon him, said "After the believers cross the fire safely, they will be confined to a bridge between paradise and hell where every one of them will be avenged for any injustice done to him in worldly life. When they will be purified of unjust acts, they will be permitted to enter paradise. By Him in

Whose hand Muhammad's soul is, they will know the way to their houses in paradise better than they knew it to their houses in worldly life." *Hadith Sahih* Reported by *Bukhari*

## من دخل النار من الموحدين مات واحترق ثم يحرّحون بالشّاعة

**How sinful believers who enter hell will be  
burnt to death, and then released through  
intercession**

١٠٦- مسلم عن أبي سعيد الخدري رضى الله عنه - قال قال رسول الله ﷺ ((أما أهل النار الذين هم أهلها فإنهم لا يموتون فيها ولا يحورون ولكن سبب أصابهم النار يموتون أو قتل بحطأهم فأمرهم الله أمائة حتى إذا كانوا فحمًا من بهم في الشّواعة فحى بهم صنائع صبر فبنوا على أنهار الجنة ثم قيل يا أهل الجنة اقصوا عليهم فينبؤن سبب الجنة تكون في حمير السبد)) فقال رجل من القوم كان رسول الله ﷺ قد كان يرى العم بالنسفة. [حديث صحيح]

**106- Abu Sa'eed At Khudri**, may Allah be pleased with him, narrated that the Prophet, may the peace and blessings of Allah be upon him, said "The dwellers of hell, who are destined to stay there forever, will neither die nor live. As for those believers who enter hellfire as a punishment for their sins-or faults Allah will cause them to die a real death until they are reduced to ashes, then He will allow intercession for them. Their remains will be scattered over the rivers of paradise, thereafter it will be said

"O dwellers of paradise, pour water over them. Thus, their bodies will sprout as does a plant when it is carried away by the flood." A man commented "It seems that the Prophet, may the peace and blessings of Allah be upon him, used to graze sheep in the desert." *Hadith Sahih* reported by Moslem

من يشفع لهم قبل دخول النار من أجل  
أعمالهم الصالحة وهم أهل الفصل في الدنيا

**Those who will be interceded for before  
entering hell because of their good deeds**

١٠٧ وخرج أبو يعنى الحافظ بإسناده عن الثوري، حدث  
الأعمش، عن شفيق عن عبد الله قال قال رسول الله ﷺ (أبوابهم  
أحورهم ويريدهم من فضله) قال. (أحورهم يدخلهم الجنة ويريدهم  
من فضله الشفعة لمن وحب له إزار ممن صنع إليهم المعروف  
في الدنيا) [حديث حسن]

107- On the authority of Abu Nu'aim Al-Hafiz, Al A'mash reported from Shafiq that Abdullah said: "The Prophet, may the peace and blessings of Allah be upon him, said. "Allah will give them (the righteous) their due rewards and more out of His bounty." He, may the peace and blessings of Allah be upon him, said "The due reward is to let them in paradise, and his additional bounty is to grant them intercession for those who deserve to enter hell, who had done them favors in the world" (*Hadith Hasan*)

## الشهداء وذكر الجهنميين

### Intercessors for the dwellers of hell

١٠٨ ذكر ابن المبارك قال، أخبرنا رشدين بن سعد عن يحيى، عن أبي عبد الرحمن الحنطلي، عن عبد الله بن عمرو بن العاص، عن النبي ﷺ قال: «إن الصيام والقرآن يشفعان للعبد، يقول الصيام: رب، مبعته الطعام والشراب والشهوات بالنهار فشفعني فيه، ويقول القرآن: مبعته النوم بالليل فشفعني فيه، فشفعن». [حديث صحيح]

108- On the authority of *Ibn Al-Mubarak*, *Rashdeen Ibn Sa'ad* and *Yahia* reported from *Abdul Rahman Al-Khateli* that *Abdullah Ibn Amr Ibn Al-Aas* narrated that the Prophet of Allah, may the peace and blessings of Allah be upon him, said: "The Qur'an and fasting will intercede for the servant of Allah (on the Day of Judgment) Fasting will say "O Lord, I prevented him from food and pleasures during daytime, so let me intercede for him" Then the Qur'an will say "O Lord, I prevented him from sleep during the night, so let me intercede for him And their intercession will be accepted" (*Hadith Sahih*)

١٠٩- وذكر مسلم من حديث أبي سعيد الخدري رضي الله عنه وفيه بعد قوله في نار جهنم، (حتى إذا حلص المؤمن من النار هو الذي يقضي بيده ما من أحد منكم بأشد ما شدة الله تعالى في استبقاء الحق من المؤمنين يوم القيامة لإخوانهم الذين في النار). [حديث صحيح]



وكان أبو سعيد الخدري - رضي الله عنه - يقول: ((إن لم تصنفوني بهذا الحديث فإني أرى أني سأنتقم من الله لا يظلم مثقال ذرة وإن كنتم حسنة بصاعفها ويؤت من لدنه أجراً عظيماً)) فيقول الله تعالى: سمعت الملائكة، وشفع السيوف، وشفع المومنون، ولم يبق إلا أرحم الراحمين)) وفي البخاري ((وبقيت شفعتي)) من قوله ((ولم يبق إلا أرحم الراحمين)) ففصل قصة من النار فيخرج منها قوم لم يعملوا حيراً قط، عادوا حمماً فلبسهم في بهر على أفواه الجنة يقال له بهر الحدة، فيخرجون كما تخرج الحدة في حمل السيل، ألا ترونها تكون إلى الحجر أو الشجر ما يكون إلى الشمس أصفر وأحضر، وما يكون منها إلى الظل يكون أنصب؟)) قالوا يا رسول الله، كأنك كنت ترى ما بالبادية. قال فيخرجون كذلك في رافهم الحواتيم بعرفهم أهل الجنة هؤلاء عتقاء الله الذين أدخلهم الجنة بغير عمل عملوه ولا حبر كتبوه، ثم يقول: أدخلوا الجنة فم رايتموه فهو لكم، فيقولون: ربما أعصيت ما لم تعط أحداً من العالمين، فيقول لكم عدي فصل من هذا فيقولون: يا رب وأي شيء فصل من هذا؟ فيقول رضي الله عنه فلا أسخط عليكم بعده أنا)). [حديث صحيح]

110- Narrated Abu Sae'ed Al-Khudri in his own wording as reported by Ibn Maja - that the Prophet, may the peace and blessings of Allah be upon him, said "The true believers will pass over hellfire safely By Him in Whose hand Muhammad's soul is, no one among you who will be keener to claim the right of intercession for those believers who were thrown into hell than their fellow believers in paradise) on the Day of Judgment. They will argue: "O our Lord!

Those brothers of ours used to pray, fast and perform pilgrimage along with us" It will be said unto them "Go and set free from fire) everyone know" Thereafter, it will be prohibited for fire to harm their bodies and they will get out a large number of people whose legs and knees were burnt by fire Then they will say "No one is left of those whom You commanded for us to get " Allah, praised be He, will say "Go back and get out of fire everyone in whose heart there is the weight of a Dinar of goodness" Thereupon, they will bring out of fire a great number of people, and then they will say "No one is left of those whom You commanded for us to get " Allah will say "Go back again and get out of fire everyone in whose heart there is the weight of half a Dinar of goodness" They will bring out of fire a large number of people, then they will say "O our Lord! We have left none of those whom You commanded for us to get." Allah will say, "Go back once again and get out of fire everyone in whose heart there is the weight of an atom of goodness" They will get out of fire a huge number of people, and then they will say "O Lord! No goodness at all left therein!" *Abu Sa'eed Al Khudri* used to say "If you doubt my narration of this *Hadith*, then read if you like: **"Surely, Allah is never unjust in the least degree: if there is any good (done) He doubles it, and gives from Him a great reward."** Allah Almighty will say, "The angels have interceded, so did the Prophets and so did the believers No one is left (to intercede, save the Most Merciful of all those who show mercy " In the version

reported by *Bukhari*, Allah will say "No other intercession is left but Mine" instead of saying "No one is left (to intercede, save the Most Merciful " Allah will take a handful of fire from which a group of people who have never done any good deeds were reduced to ashes. Then He will scatter them over a river in paradise which is called 'the River of Life'. They will come back to life just as the sprouting of a seed in the silt, carried away by flood. The Prophet, may the peace and blessings of Allah be upon him, said: "Have you not noticed that the seed grows close to a stone or a tree and that it looks green or yellow if it is exposed to the sun, and white if it is in the shade?" The Companions, said "It seems that you used to graze sheep in the desert, O Prophet of Allah " The Prophet, may the peace and blessings of Allah be upon him, said "They will come out of the river like pearls with marks on their necks. The dwellers of paradise will recognize them and say "These are the ones who were set free by Allah and who were admitted to paradise without doing any good deeds or bringing forth any virtuous acts " Then, Allah will say "Go into paradise, and whatever you see is yours!" They will exclaim "O our Lord! You granted us what You have not granted to any of Your creation " Thereupon Allah will say "I keep with me something greater than this for you " They will ask "O our Lord! Which thing is greater than this?" Allah will answer "That is part of My bounty, so I will never be dissatisfied with you " *Hadith Sahih*).



١١١- البخاري عن أنس (بن مالك) عن النبي ﷺ قال  
 «يخرج قوم من النار بعد ما مسهم منها سبع فتدخلون الجنة فيسميهم  
 أهل الجنة الجهنميين» [حديث صحيح]

111- *Bukhari* reported on the authority of *Anas Ibn Malik* that the Prophet, may the peace and blessings of Allah be upon him, said "Some people will come out of hell after they have received a touch of fire. They will enter paradise, and the dwellers of paradise will name them *aljahannamiyyin*, i.e., the dwellers of hell." *Hadith Sahih*

١١٢- الرمذي عن عمران بن حصير عن النبي ﷺ قال  
 «يخرج قوم من النار شفيعي يسمون الجهنميين» قال حدث  
 حسن صحيح [حديث صحيح]

112- *At Termizi* reported on the authority of *Imran Ibn Hussein* that the Prophet, may the peace and blessings of Allah be upon him, said "Some people of my nation will come out of hell thanks to my intercession (*shafa'a*). They will be called *aljahannamiyyin*" *At Termizi* said "This *Hadith* is *Hasan Sahih*" (*Hadith Sahih*)

١١٣- وخرج ابن ماجه، حدث اسمعيل بن مسعود، حدث أبو بكر  
 شجاع بن الوليد السكوبي، حدث زياد بن حنبل عن نعم بن أبي هند،  
 عن ربيعة بن حراش، عن أبي موسى الأشعري قال قال رسول الله  
 ﷺ «حرب بين السفعة وبين من يحرق نصف أبي الجنة، فحتر.

الشعوه، لأهل اعم وأكفى، انروها للمتقين؟ لا، ولكنها للحطير  
المدسرين المثلونين، [حديث صحيح]

113- *Ibn Maja* said. "Ishmael Ibn Asad told us, quoting Abu Badr Shuja Ibn Al Walid Al-Saquni quoting Ziyad Ibn Khaythma, quoting Na'im Ibn Abu Hend, quoting in turn Rabie' Ibn Hirash, quoting finally Abu-Mussa Al Ash'ari that the Prophet, may the peace and blessings of Allah be upon him, said "I had to choose either to get intercession or to have half of my nation admitted to paradise and I chose the former since it will cover and benefit more people. Do you think that it will be for the pious? No, it will go to those who have been polluted by sins and vices"  
(*Hadith Sahih*)

مخرجه المشعوه عنهم بأثر السجود وبناص الوجوه

**Recognizing the people entitled to  
intercession by the impact of prostration on  
their foreheads and their glimmering faces**

١١٤- ه تقدم من حيث اني سعيد الخدري أن المؤمنين يقولون  
رس ربنا كما يصومون معه ، وصلون ويحجون ، أدخلهم النار ،  
ويقول لهم ادعوا ، فمن عرفتم أخرجوه وذكر الحديث [حديث صحيح]

114- It was mentioned in the *Hadith* narrated by Abu Sa'eed Al Khudri that believers would ask "Our Lord! Our brothers used to fast pray and make pilgrimage to Mecca with us and you admitted them

to hell? He would then reply to them "Go and bring out those you recognize " *Hadith Sahih*)

١١٥ وخرج مسلم من حديث أبي هريرة، عن النبي ﷺ وفيه بعد قوله: ((ومهم المحررى حتى يجي ذفرع الله من الفضة بين العبد وأراد أن يخرج برحمته من أراد من أهل النار، أمر الملائكة أن يخرجوا من كان لا يشرك بالله شيئ ممن أراد الله أن يرحمه ممن يقول لا إله إلا الله، فيعرفونهم في النار بأثر السجود يأكل النار من اسم لا أثر السجود، وحرم الله على النار أن تأكل أثر السجود، فيخرجون من النار فلا متحشوا، فصب عليهم ماء الحياة فينبون منه كما نبت الحبة في حقل السيل، وذكر الحديث [حديث صحيح]

115- Moslem reported on the authority of Abu Huraira that the Prophet, may the peace and blessings of Allah be upon him, said "Some people will be punished and then relieved. When Allah would finish His judgment among the people, He would take whomever He wills out of hell through His mercy. He will then order the angels to take out of hell all those who used to worship none but Him from among those to whom Allah wanted to be merciful and those who testified in this worldly life that none has the right to be worshipped but Allah. The angels will recognize them in hell by the signs of prostration on their foreheads, for hell will eat up all the human body except the sign caused by prostration as Allah has forbidden hell to burn it. They will come out of hellfire, completely burnt and then the water of life

will be poured over them and they will grow under it as does a seed that comes in the mud of the torrent ”  
*Hadith Sahih*

۱۱۶ - و حرج عن حابر قال، قال رسول الله ﷺ، إن قوم  
 يخرجون من النار يخرقون فيها إلا ذرات وجوههم حتى يدخلوا، اجبه  
 [حديث صحيح]

116- Moslem also reported on the authority of *Jabir* that the Prophet, may the peace and blessings of Allah be upon him, said “Some people will come out of hell and enter paradise. Their bodies will be burnt except for their foreheads ” (*Hadith Sahih*)

ما يرحم من رحمة الله تعالى ومغفرته ۴۴۴هـ  
 يوم القيامة

**The bounty of Allah's mercy and forgiveness  
 on the Day of Judgment**

۱۱۷ - و حرج مسلم من حديث سلمان الفارسي قال، قال رسول  
 الله ﷺ، إن الله تعالى خلق يوم خلق السموات والأرض مائة رحمة،  
 كل رحمة منها طابق ما بين السماء والأرض، فجعل في الأرض منها  
 رحمة واحدة، فيها تعطف الوالد على ولده، والصبر والوخوش  
 بعضها على بعض، فإذا كان يوم القيمة أكملها بهذه الرحمة،  
 حرجه ابن ماجة من حديث أبي سعيد  
 وفي بعض لفظي لأبي هريرة (فإذا كان يوم القيمة ردت هذه  
 الرحمة على تلك السعة والسعة فأكمها مائة رحمة، فرحم بها  
 عباده يوم القيمة) [حديث صحيح]

117- *Moslem* reported on the authority of *Salman Al-Farisi* that the Prophet, may the peace and blessings of Allah be upon him said "When Allah created the heaven and the earth, He created one hundred parts of mercy. Each of them is as large as the distance between the heaven and the earth. He sent down one part on earth, thanks to which a mother becomes merciful to her child and beasts and birds become merciful to each other. On the Day of Judgment, Allah will complete the one hundred parts with this one." The *Hadith* was also reported by *Ibn Maja* on the authority of *Abu Sa'eed*. In another narration of the ending sentence reported by *Abu Huraira* the *Hadith* reads as follows "On the Day of Judgment, Allah will get this part of mercy (of the earth) back to the ninety nine parts to reach one hundred again, so as to have full mercy upon His slaves on the Day of Judgment" (*Hadith Sahih*)

حفت الجنة بالمكاره وحفت النار بالشهوات

**Paradise is beset by adversities and hell  
by desires**

١١٨- مسلم عن انس بن مالك قال قال رسول الله ﷺ حفت الجنة بالمكاره، وحفت النار بالشهوات، حرقه الحارثي أيضا، وقال فيه الترمذي حديث (حسن) صحيح غريب [حديث صحيح]

118- *Moslem* reported on the authority of *Anas Ibn Malik* that the Prophet, may the peace and blessings of Allah be upon him, said, "Paradise is beset by

adversities while hell is beset by desires " The *Hadith* was also reported by *Bukhari* At *Termizi* commented on it saying This *Hadith* is *Hasan, Sahih, ghareeb*, narrated by a single narrator after the Companion" (*Hadith Sahih*)

١١٩- وحرّح الحرمدى عن ابي هريره عن النبي ﷺ قال: لما خلق الله الجنة أرسل جبريل إلى الحته فقال انظر إليها وإلى ما أعدت لأهلها فيها قال: فحأاه وطر إليها وإلى ما أعد الله لأهلها فيها. قال: فرجع إليه وقال: وعرك لا يسمع بها أحد إلا دخلها قال: فأمر بها فحب بالمكارة، فقال: فارجع إليها فطر إلى ما أعدت لأهلها فيها. قال: فرجع إليها فاد هي قد حفت بالمكارة، فرجع إليه فقال: وعرك لقد حفت أن لا يدخلها أحد قال: اذهب إلى النار فانظر إليها وإلى ما أعدت لأهلها فيها، فدا هي يركب بعضها بعضا فرجع إليه فقال: وعرك لقد حفت ألا يسمع بها أحد فيدخلها، فأمر بها فحب بالشهوة، فقال: ارجع إليها، فرجع إليها، فقال: وعرك لقد حشيت ألا يجر منها أحد إلا دخلها.

قال أبو عيسى هذا حديث صحيح. [حديث صحيح]

119- At *Termizi* reported on the authority of *Abu-Huraira* that the Prophet, may the peace and blessings of Allah be upon him, said. "When Allah created paradise, He sent Gabriel to it and said "Look at it and the pleasures I have prepared for its people in it" So, he came to paradise and looked at what Allah has prepared for the people in it. He then returned to Him and said "I swear by Your grandeur that it is quite easy for anyone who has heard of

paradise to indulge into it" Then Allah ordered that paradise would have been surrounded with adversities and said to Gabriel "Go back and look at it and what I have prepared for its people " He went back to it and found that it had been surrounded with adversities He then returned to Allan and said "I swear by Your grandeur that I am afraid that no man will enter it " Then Allah said to Gabriel "Go to hell and look at it and the tortures I have prepared to its people " He did and found that it had been extremely horrible He then returned to Him and said, "I swear by Your honor that I am afraid that those who have heard about it will escape it " Then Allah ordered that hell would have been surrounded with desires and said to Gabriel Go back to it. He did and said "I swear by Your honor that I am afraid that no man will escape it " *Abu-Issa At Tirmizi* said This *Hadith* is *Sahih Hadith Hasan*,

### احتجاج الجنة والنار وصفة أهلها

#### The quarrel between paradise and hell And the attributes of their dwellers

١٢٠- البخاري عن أبي هريرة قال قال رسول الله ﷺ، احتج الجنة والنار فقال هذه بحلي جبارون وسمكرون، وقالت هذه ينجسي الصعود والسمكبين، فقال لله لهذه اب عذابي عذب بك من شاء، وقال لهذه أنت رخصتي أرحم بك من شاء، ولكل واحدكم ما ملوه، حرجه مسلم و نرمدى، وفي هذا حديث حسن صحيح [حسن صحيح]

120- *Bukhari* reported on the authority of *Abu Huraira* that the Prophet, may the peace and blessings of Allah be upon him, said "Paradise and hellfire quarreled in the presence of their Lord Paradise said "O Lord! What is wrong with me that only the poor and humble people enter me?" Hellfire said "I have been favored with the tyrannical and arrogant people " So Allah said to paradise "You are My mercy which I grant to whom I wish," and said to hell "You are My punishment which I inflict upon whom I wish, and I shall fill both of you."

(*Hadith Sahih*)

صفة أهل الجنة وأهل النار وفيه شرار الناس من هم؟

**The attributes of paradise and hell dwellers**

١٢١ - مسلم عن عياض بن (حمار) ثمجاشعي أن رسول الله ﷺ

قال يوم في حصه أهل الجنة ثلاثة ذو سلطان مفسط منصو موفو، ورحل رحم رفيق القلب لكل ذي قرى ومسلم، وعيف صعب مصعب ذو عار،

قال (وأهل النار خمسة) بصيف الذي لا ربر له الدين هم فكم سمع لا يتعون أهلاً ولا ملاً، والحائن الذي لا يحفى له طمع وإن ذق إلا حبه، ورحس لا يصبح ولا يمسي إلا وهو يحادعك عن اهلك، ومالك، وكر البحر واكب والشطر الفحاش [حدث صحيح]

121- *Moslem* reported on the authority of *Eyyadh Ibn Himar Al Majash'ie* that the Prophet, may the peace and blessings of Allah be upon him, said "The dwellers of paradise are of three types one who



wields authority and adheres to justice, who gives alms and who has been endowed with power to do good deeds, one who is merciful and kind-hearted towards his relatives and to Muslims, and one who is weak and does not stretch out his hand in spite of having a large family to support " He continued "The dwellers of hell are of five types the weak who lack power (to avoid evil), who follow others steps (in regard to bad habits) and who do not have any care for their family or for their wealth, those dishonest people whose greed cannot be concealed even in minor things, and the man who betrays you morning and evening, with regard to your family and your property, the miser and the liar; and those who are in the habit of abusing people and using obscene and foul language " (*Hadith Sahih*)

١٢٢- وعن حارثة بن وهب الخزاعي قال: قال رسول الله ﷺ ((ألا أخبركم بأهل الجنة؟ كل ضعيف متضعف لو أقسم على الله لأبره، ألا أخبركم بأهل النار؟ كل عنيل حواط مستكبر، وفي رواية: ((رئيم متكبر)). حرقه ابن ماجة أيضا [حديث صحيح]

122- *Ibn Maja* reported on the authority of *Haritha Ibn Wahb Al Khuzae e* that the Prophet, may the peace and blessings of Allah be upon him, said "Shall I tell you about the dwellers of paradise? They are the weak but very faithful persons whose requests are answered by Allah Shall I tell you about the dwellers of hell? They are the vile, rude and haughty persons In another narration reported by

*Ibn Maja* too, he said about the latter 'evil and proud persons' *Hadith Sahih*)

١٢٣ مسلم عن (أنس بن مالك) قال ((مر بجنزة فأتى عليها حيرا، فقال رسول الله ﷺ ((وحيث وحيث وحيث، ومر بجنزة فأتى عليها شرا فقال رسول الله ﷺ وحيث وحيث وحيث فقال عمر فذلك أني وأمي، مر بجنزة فأتى عليها حيرا، فقلت وحيث وحيث وحيث، ومر بجنزة فأتى عليها شرا فقلت وحيث وحيث وحيث، فقال رسول الله ﷺ من اتبعتم عليه حيرا وحيث له الجنة، ومن اتبعتم عليه شرا، وحيث له النار، أنتم شهداء به في لأرض)) فأنها ثلاثا. وقال عبد الله بن مسعود - رضي الله عنه - الجنة رز الأسحباء، والنار رز السحلاء.

وقال رب من أسلم أمرك الله تعالى أن تكون كريم فذلك الجنة، وبها أن تكون بخيلا فسحكك النار، [حديث صحيح]

123. *Moslem* reported on the authority of *Anas Ibn Malik* that once a funeral procession passed and the people praised the deceased person. The Prophet, may the peace and blessings of Allah be upon him, said "It has been affirmed to him." Then another funeral procession passed and the people spoke badly of the deceased person. The Prophet said "It has been affirmed to him." *Omar Ibn Al-Khattab* then said "O Prophet of Allah! Why have you said the same words about both funerals?" The Prophet, may the peace and blessings of Allah be upon him, replied "You praised the former, so paradise has been affirmed to him, and you spoke badly of the latter, so

hell has been affirmed to him. You people are Allah's witnesses on earth." He repeated the last sentence three times. A'isha, may Allah be pleased with her, said: "Paradise is the house of the generous and hell is the house of the stingy." Zayd Ibn Aslam said: "Allah has ordered you to be generous so that you may enter paradise and has ordered you not to be stingy so that you may not enter hell" (*Hadith Sahih*,

١٢٤ وفي البخاري أبى عن عمر رضى الله عنه قال: قال رسول الله ﷺ «من شهد له أربعة بحسن أخيه أدخله الله الجنة، قلت: وثلاثة؟ قال: وثلاثة، ففد وثان؟ قال: وثان، ثم بم سألته عن الواحد؟ قال أبو محمد عبد الحق وهذا الحديث مخصوص والله أعلم، والذي قبله يعطى العموم وإن كثرت شهوده و«سئل أسامة المسلمين فيه بالخير والنساء الصالح كُنَّ له الجنة، والله أعلم [حديث صحيح]

124- *Bukhari* also reported on the authority of *Omar*, may Allah be pleased with him, that the Prophet may the peace and blessings of Allah be upon him, said "Allah will admit the one who is praised by four pious people to paradise." We asked "What about three people?" He said "Three will do." We said "What about two people?" He said "Two will also do." We did not ask him about one person." *Abu Mohammad Abdul Haqq* said "This *Hadith* is related to a particular incident to the best of my knowledge. The previous *Hadith* is more general. When a dead man is well spoken of by many Muslims, he will be entitled to paradise. Allah only knows best.

*Hadith Sahih*,

١٢٥- مسلم عن أبي هريرة قال، قال رسول الله ﷺ، (يصنف من  
 هو النار لم أرَ هم قوم معهم سياط كأذناب البقر يصرون بها الناس،  
 ونساء كاسيات عاريات مثلات مميّلات رؤوسهن كأشنة النحت  
 المائله لا يدخلن الجنة ولا يجدن ريحها، وألبحها ليوحد من مسيرة  
 كذا وكذا)، قال الحافظ ابن دحية أبو الخطيب، (رواه بإسناد لا خلاف،  
 وتحكم أبو أيوب الكاسي فرواه بإسناد المتأنه وهي المنصصة وهذا خط  
 منه وصحيف. [حديث صحيح])

125- Moslem reported on the authority of Abu Huraira that the Prophet, may the peace and blessings of Allah be upon him, said "There are two groups, amongst the denizens of hell, that I have not seen yet The first group members hold whips like the tails of oxen, with which they flog people The second group members are women who are seen naked in spite of their being dressed, who are seduced to wrong paths and who seduce others, with their hair made up high like humps Those women will neither get into paradise nor perceive its fragrance, although it can be perceived from such and such distance (meaning great distance) (Hadith Sahih)

١٢٦- وحارجه مسلم أيضا عن أبي هريرة عن النبي ﷺ أنه  
 قال: (يحل الجنة أقوام أفئدتهم مثل أفئدة الطير. [حديث صحيح])

126- Moslem also reported on the authority of Abu Huraira that the Prophet said "Among the people entering paradise are ones whose hearts resemble those of birds" (Hadith Sahih)

## مَا جَاءَ مِنْ أَكْثَرِ أَهْلِ الْجَنَّةِ وَأَكْثَرِ أَهْلِ النَّارِ Who constitutes the majority of the dwellers of paradise and hell

١٢٧- مسلم عن أسامة بن زيد قال، قال رسول الله ﷺ:  
رَقِصْتُ عَلَى بَابِ الْجَنَّةِ فَإِذَا عَامَةٌ مِنْ دَحْيِهَا الْمَسَاكِينِ، وَإِذَا أَصْحَابُ  
الْجَنَّةِ مَحْبُوسُونَ، لَا أَصْحَابَ الدَّرَجَةِ قَدْ أُمِرَ بِهِمْ إِلَى النَّارِ، وَفَمْتُ عَلَى  
بَابِ النَّارِ فَإِذَا عَامَةٌ مِنْ دَحْيِهَا النِّسَاءُ. [حديث صحيح]

127- Moslem reported on the authority of *Usama Ibn Zayd* that the Prophet, may the peace and blessings of Allah be upon him, said "I stood at the gate of paradise and saw that the majority of the people who entered it were the poor, while the wealthy were stopped at the gate to be judged. But the dwellers of hell were ordered to be taken to hell. Then I stood at the gate of hell and saw that the majority of those who entered it were women"

(*Hadith Sahih*,

١٢٨- وَمِنْ حَدِيثِ ابْنِ عَبَّاسٍ فِي حَدِيثِ كَسُوفِ الشَّمْسِ  
وَرَأَيْتُ النَّبِيَّ ﷺ فَلَمْ أَرْ مِثْلَ مَا كَالْتُمُ قَطْرًا، وَرَأَيْتُ أَكْثَرَ أَهْلِهَا النِّسَاءَ.  
قَالُوا: يَا رَسُولَ اللَّهِ؟ قَالَ: يَكْفُرُونَ، قَبْلَ أَنْ يَكْفُرُوا بِهِمْ؟ فَارْتَفَعُوا يَكْفُرُونَ  
الْعَشِيرَ، وَيَكْفُرُونَ الْإِحْسَانَ لَوْ أَحْسَنَ إِلَيَّ يَحْدُثُ لِي الْهَرَسُ كَمَا رَأَيْتُ  
مَعَكَ مَا تَكْرَهُ فَتَلَفْتُ: مَا رَأَيْتُ مِثْلَ حَيْرٍ قَطْرًا. [حديث صحيح]

128- In a part of the *Hadith* of the eclipse narrated by *Ibn Abbas*, the Prophet, may the peace and blessings of Allah be upon him, said "And I have never seen such an awful scene like the one of hell on

that day I saw that women constitute the majority of the dwellers of hell" The Companions said "Why, Prophet of Allah?" He said: "Because of their Ingratitude" They said "Are they ungrateful to Allah?" He said "They are ungrateful to their husbands If you acted benevolently with a woman all your life except for one day, she would say You have never been good to me" (*Hadith Sahih*)

١٢٩ السحاري عن أبي هريرة - رضي الله عنه - أن رسول الله ﷺ قال (كل أمي يدخلون الجنة، إلا من سأى. فين ومن سأى ب رسول الله ﷺ قال (من أصعني دخل الجنة، ومن عصاني فقد ألى . [حديث صحيح]

**129-** *Bukhar.* reported on the authority of *Abu Huraira*, may Allah be pleased with him, that the Prophet of Allah, may the peace and blessings of Allah be upon him, said "All my followers will enter paradise except for those who refuse " They said "O Allah's Prophet' Would anyone ever refuse that?" He said "Whoever obeys me will enter paradise, and whoever disobeys me would be refusing it"

*Hadith Sahih*

لا بدخل الجنة صاحب مكس ولا فاطم رحم  
**Oppressor tax collectors and those severing  
 bonds of kinship are denied excess  
 to paradise**

قال الله تعالى: ﴿وَلَا تَقْعُدُوا بِكُلِّ صِرَاطٍ تُوعِدُونَ وَتَصُدُّونَ عَنْ سَبِيلِ اللَّهِ مَنْ آمَنَ بِهِ وَتَفْؤُوهَا عِوَجًا﴾ برئت في المكسين والعشيرين

في قول بعض العلماء وقال تعالى. ﴿فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ وَتَقَطَّعُوا أَرْحَامَكُمْ﴾ أولئك الذين يفسدون في الأرض ويقطعوا أرحامهم ﴿أُولَئِكَ اللَّهُ﴾ الآية

Allah says "And squat not on every road, breathing threats, hindering from the path of Allah those who believe in Him, and seek to make it crooked." This verse was revealed to allude to oppressor tax collectors as some scholars believe. Allah also says "Then, is it expected of you, if ye were put in authority, that ye will do mischief in the land, and break your ties of kith and kin? Such are the men whom Allah has cursed."

١٣٠ مسلم عن حذير بن مطعم، عن أبيه عن النبي ﷺ قال: ((لا بدخل الحبة قاطع)) قال ابن أبي عمر: قال سفيان، يعني قاطع رحم رواه البخاري [حدث صحيح]

130- Moslem reported on the authority of Jubier Ibn Mut'am from his father that the Prophet, may the peace and blessings of Allah be upon him, said "The one who severs (the bonds of kinship) will not enter paradise" Ibn Abu Omar said on the authority of Sufian It means the one who breaks up with his relatives It was reported by Bukhari (*Hadith Sahih*)

### أول من تسخر لهم جهنم The first people to go to hell

١٣١ مسلم عن أبي هريرة قال، سمعت رسول الله ﷺ يقول: ((إن أول الناس بقضي عليه يوم القيامة رجل استشهد فأبى به ففرقه

نعمه فعرفها قال فما عملت فيها؟ قال قاتلت بك حتى استشهدت. قال كذبت، ولكيك قاتلت ليعال فلا حري، فقد قتل، ثم أمر به فسحب على وجهه حتى ألقي في النار، ورجل تعلم العلم وعلمه، وقرأ القرآن فأنى به فعرفه نعمه (فعرفها) قال فما عملت فيها؟ قال: تعممت العلم وعلمته، (وقد) قرأت بك ألفاً. قال: كذبت، ولكيك تعممت العلم ليعال عالم، وقرأت القرآن ليعال هو فأرى فقد قير، ثم أمر به فسحب على وجهه حتى ألقي في النار، ورجل وسع الله (بعالي) عليه وأعطاه من أصناف المال كله فأنى به فعرفه نعمه فعرفها. قال فما عملت فيها؟ قال: ما تركت (من) سبيل نحب أن ينفق فيها إلا أنفقت فيها لك، قال كذبت، ولكيك فعلت ليعال هو حواراً فقد قتل، ثم أمر فسحب على وجهه حتى ألقي في النار، حرجه أبو عيسى الترمذي بمعهده، وقال في حره ثم صرح رسول الله ﷺ على ركعتي، فقال، (أب) أبا هريرة أولئك الثلاثة أول خلق الله تسعر بهم النار يوم القيامة، [حديث صحيح]

131- Moslem reported on the authority of Abu-Huraira that he said I heard the Prophet, may the peace and blessings of Allah be upon him, saying "The first man to be judged on the Day of Judgment, will be a man who died as a martyr. He shall be brought before the Judgment Seat. Allah will make him recount His blessings (i.e. the blessings which He had bestowed upon him) and he will recount them and admit having enjoyed them in his life. Then, Allah will say "What have you done to requite these blessings?" He will say "I fought for Thee until I died as a martyr." Allah will say "You have told a lie. You



fought so that you might be called a 'brave warrior' And you were called so " Then orders will be passed against him and he will be dragged with his face downward and cast into hell Then there will be brought forward a man who acquired knowledge and imparted it to others and recited the Qur'an Allah will make him recount His blessings and he will recount them and admit having enjoyed them in his life Then Allah will ask "What have you done to requite these blessings?" He will say "I acquired knowledge and disseminated it and recited the Qur'an, seeking Thy pleasure " Allah will say "You have told a lie You acquired knowledge so that you might be called 'a scholar ' and you recited the Qur'an so that it might have been said "He is a *qari* (reader of the Qur'an) and such has been said." Then, orders will be passed against him and he will be dragged with his face downward and cast into hell Then, will be brought a man whom Allah had made abundantly rich and had granted every kind of wealth Allah will make him recount His blessings and he will recount them and admit having enjoyed them in his life Allah will then ask "What have you done to requite these blessings?" He will say "I spent money in every cause in which Thou wished that it should have been spent." Allah will say "You are lying You spent money so that you might have been called generous, and you got that." Then, Allah will pass orders and he will be dragged with his face downward and thrown into hell *Abu Issa At Termizi* reported the *Hadith* in its meaning and said at the end of it "Then

the Prophet of Allah patted on my knees saying "O *Abu-Huraira*, these three people will be the first among Allah's creatures, to be burnt in hell on the Day of Judgment" (*Hadith Sahih*)

### من يدخل الجنة بغير حساب

#### Those who enter paradise without judgment

١٣٢- مسلم عن عمران بن حصير أن رسول الله ﷺ قال ((يُدخل الجنة من أمتي سبعون ألف بغير حساب، قالوا: من هم يا رسول الله؟ قال: «هم الذين لا يسترفون ولا سيطرون ولا يكتوون، وعلی ربهم يتوكلون» [حديث صحيح]

132- *Moslem* reported on the authority of *Imran Ibn Hussein* that the Prophet, may the peace and blessings of Allah be upon him, said: "Seventy thousand people of my nation will enter paradise without judgment" The Companions said "Who are they, Prophet of Allah?" He said "Those are the Muslims who do not treat their diseases with *ruqya* (incantation), nor do they believe in bad or good omen (from birds etc) nor do they get themselves branded, but they put their trust only in their Lord"

(*Hadith Sahih*)

١٣٣ الترمذي عن أبي أمامة قال: سمعت رسول الله ﷺ يقول: «وعدني ربي أن يدخل الجنة من أمتي سبعين ألفاً لا حساب عليهم ولا عذاب مع كل ألف سبعون ألفاً وثلاث حبات من حنث ربي» قال الترمذي: هذا حديث غريب، وقد أخرج ابن ماجة أيضاً.

[حديث صحيح]

**133-** *At-Termizi* reported on the authority of *Abu Umama* that he said I heard the Propnet of Allah, peace and blessings be upon him, saying "My Lord has promised me to let seventy thousand people of my nation enter paradise without judgment or torture in hell Every thousand of them will be accompanied by seventy thousand as well as three handfuls of people added by my Lord " *At Termizi* said "This *Hadith* is *gharib* " This *Hadith* was also reported by *Ibn Maja* (*Hadith Sahih*)

١٣٤ ابن المبارك عن ابن عباس قال: ((إِذَا كَانَ يَوْمُ الْقِيَامَةِ سَأَى مَدَدٌ سَتَعْمَوْنَ الْيَوْمَ مِنْ أَصْحَابِ الْكَرَمِ، لِيَعْمَ الْحَامِدُونَ شَيْءَ تَعَالَى عَلَى كُلِّ حَالٍ، فَيَقُومُونَ، فَيَسْرَحُونَ إِلَى الْجَنَّةِ، ثُمَّ يَبْأَدِي ثَانَةٌ سَتَعْمَوْنَ الْيَوْمَ مِنْ أَصْحَابِ الْكَرَمِ، لِيَعْمَ الْدِينُ كَانَتْ ﴿تَتَحَفَّى جُؤَيْهَهُمْ عَنْ مَصَاحِبِ يَدْعُونَ رَبَّهُمْ حَوْفًا وَطَمَعًا وَمِمَّا رَرَقَاهُمْ يُسْقَوْنَ﴾ قَالَ، فَيَقُومُونَ فَيَسْرَحُونَ إِلَى الْجَنَّةِ قَالَ ثُمَّ يَبْأَدِي ثَانَةٌ سَتَعْمَوْنَ الْيَوْمَ مِنْ أَصْحَابِ الْكَرَمِ لِيَعْمَ الْدِينُ كَانُوا ﴿لَا تُلْهِهِمْ حَارَةٌ وَلَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ وَرِثَمِ نَصْلَاهِ وَبَنَاءِ الرُّكَّةِ يَحْفَوْنَ يَوْمَ تَفْلُبُ فِيهِ الْقُبُورُ وَالْأَبْصَارُ﴾ الْآيَةِ (فَيَقُومُونَ) فَيَسْرَحُونَ إِلَى الْجَنَّةِ [خير صحيح]

**134-** *Ibn Al-Mubarak* reported that *Ibn Abbas* said "On the Day of Judgment, a caller will shout You are going today to learn who the generous are Come on, you who have praised Allah all the times Then they will do so and advance to paradise " The caller will shout once again "You are going today to learn who the generous are Come on, those who

**“have forsaken their beds of sleep, while they call on their Lord, in fear and hope: and they spent (in charity) out of the sustenance which We have bestowed on them.”** Then they will do so and advance to paradise The caller will shout a third time **“You are going today to learn who the generous are Come on, those whom “neither trade nor sale could divert (them) from the remembrance of Allah, nor from regular prayer, nor from paying zakat. Their (only) fear is for the Day when hearts and eyes will be turned about.”** Then, they will do so and advance to paradise

(An authentic account)

**أمة محمد ﷺ شطر أهل الجنة وأكثر**

**Muhammad's nation represents half the dwellers of paradise or even more**

١٣٥- مسلم عن أبي سعيد الخدري قال: قال رسول الله ﷺ: **«يقول الله تبارك وتعالى، يا أدم، فيقول: ليك وسعديك والخير (بين) بديك قال: فيقول: أخرج بعث النار من وديك قال وما بعث النار؟ قال: من كل ألف تسعمائة وتسعة وتسعون قال فذلك حين يثبت الصعر وتضع كل ذات حمل حملها، وترى الناس سكارى وما هم بسكارى، ولكن عذاب الله شديد، (و) قال فاشدد ذلك عليهم قالوا يا رسول الله أيا ذلك الرحل؟ قال أسروا، فإن من بأحوج وأحوج ألف ومستم (رجل، قال) ثم قال والذي نفسي بيده إني لأطمع أن تكونوا ربع أهل الجنة، فحمدنا الله وكبرنا، ثم قال: والذي نفسي بيده**

إني لأطمع أن تكونوا ثلث أهل الجنة، فحمدنا لله (تعالى) وكبرنا،  
 ثم قال: والذي نفسي بيده إن يكونوا شطر أهل الجنة، إن مثلكم في  
 الأمم كمثل الشعرة البيضاء في حب النور الأسود أو كالرفعة في  
 رداء الحمار حرجه الحاري. [حديث صحيح]

**135-** *Muslim* reported on the authority of *Abu Sa'eed Al Khudri* that the Prophet, may the peace and blessings of Allah be upon him said "Allah, Glory to Him, will call Adam on the Day of Resurrection. Adam will reply "I am at Your Service, You source of bliss, all good is in Your hand " Allah will say "Bring out the dwellers of hell " Adam will say "O Allah' How many are they?" Allah will reply "From every one thousand, take out nine hundred and ninety nine " At that time children will have hoary hair, every pregnant female will have a miscarriage, and one will see mankind as drunken, yet they will not be drunk, but dreadful will be the wrath of Allah. Being so frightened, the Companions asked "O Allah's Prophet' Are you talking about us?" He said "Rejoice with glad tidings one person will be admitted to hell from you and one thousand will be from Gog and Magog " The Prophet further said "By Him in Whose hands my life is, I hope that you would be one fourth of the dwellers of paradise " We shouted "Allah is great" He added "I hope that you would be one-third of the dwellers of paradise " We shouted "Allah is great" He said "I hope that you would be half of the dwellers of paradise " We shouted "Allah is great" He further said "You Muslims compared with non

Muslims are like a white hair in the skin of a black ox or like a mark on a foreleg of a donkey (i.e. your number is very small as compared with theirs. Such expressions were very common at that time)." The *Hadith* was also reported by *Bukhari (Hadith Sahih)*

ذكر أبواب جهنم وما جاء فيها  
وفي أهوالها وأسمائها أحاديث الله (تعالى) منها  
برحمته وفصله إنه ولي ذلك والقادر عليه

### The horrors of hell

ذكر الله عز وجل النار في كتابه ووصفها على لسان رسوله ﷺ،  
وبعضها فقال عز من قائل ﴿كَلَّا إِنَّهَا لَنُظِي \* بَرَأْعَةٌ لِّمَشْوَى﴾ الشورى:  
جمع شواه وهي حلقة الرأس، وقال ﴿وَمَا أَذْرَاكَ مَا سَقَرُ \* لَا تُبْقِي  
وَلَا يَدْرُ \* لَوَاحِجَةً تَلْبَسُهُ﴾ أي معبرة. يقال، لاحته الشمس ولوحته، إذا  
عبرته وقال: ﴿وَمَا أَذْرَاكَ مَا هَيْبَةٌ \* يَارَّ حُمِيَّةٌ﴾ وقال: ﴿لِيُبَدِّلَ فِي  
الْحُطْمَةِ﴾ أي، ليرمى فيها ﴿وَمَا أَذْرَاكَ مَا الْخَطْمَةُ \* يَارُّ اللَّهُ الْوُقُودَةُ  
\* أَنِّي نَطَعُ عَلَى الْأُفْنَةِ﴾ الآية.

Allah mentions hell in His Book saying "By no means! For it would be the blazing fire-plucking out (his being) right to the skull," and "And what will explain to thee what hellfire is? Naught doth it permit to endure, and naught doth it leave alone, darkening and changing the color of man!" Moreover, He says "And what will explain to thee what this is? It is a fire

blazing fiercely!" And "By no means! He will be sure to be thrown into that which breaks to pieces. And what will explain to thee that which breaks to pieces? It is hell of Allah kindled to a blaze, that which doth mount right to the hearts."

مَا جَاءَ هَمَزَ سَأَلَ اللَّهَ [تَعَالَى] الْجَنَّةَ  
وَأَسْتَحَارَ بِهِ مِنَ النَّارِ

Those who ask Allah, glory to Him, to grant them paradise and save them from hell

١٣٦- الترمذي عن أنس بن مالك قال. قال رسول الله ﷺ ((مَنْ سَأَلَ اللَّهَ الْجَنَّةَ ثَلَاثَ مَرَاتٍ، قَالَتْ جَنَّةٌ، اللَّهُمَّ أَسْأَلُكَ الْجَنَّةَ، وَمَنْ أَسْتَحَارَ بِاللَّهِ مِنَ النَّارِ ثَلَاثَ مَرَاتٍ، قَالَتْ النَّارُ. اللَّهُمَّ اجْرِهْ مِنَ النَّارِ)) [حَدَّثَ صَحِيح]

136- *At-Termizi* reported on the authority of *Anas Ibn Malik* that the Prophet, may the peace and blessings of Allah be upon him, said "He who asks Allah to grant him paradise three times, paradise says 'Almighty Allah, let him enter paradise' And he who asks Allah to save him from hell three times, hell says 'Almighty Allah save him from hell.'"

*Hadith Sahih*

## ما تقرر من الكتاب والسنة

### What is established in the Glorious Book and the Prophet's *Sunna*

١٣٧ تقرر من الكتاب والسنة ان الأعمال الصالحة والإخلاص  
فيها مع الإيمان موصله إلى الجنة ومبعدة من النار، وذلك يكثر  
إرساله والقطع به مع الموافقة على ذلك يعني عن ذكر ذلك، وبكذلك  
لأن من ذلك ما ثبت في الصحيحين عن أبي سعيد الخدري قال قال  
رسول الله ﷺ «من عبد بصوم يوماً في سبيل الله إلا باعده الله  
بذلك اليوم وجهه عن النار سبعين خريفاً». أخرجه النسائي

[حدث صحيح]

137- It is established in the Glorious Book and *Sunna* that good deeds together with sincerity and faith lead to paradise and save from hell. It is enough here to quote what came in the *Sahihain*, *Bukhari* and *Moslem* on the authority of *Abu Saeed Al Khudri* that the Prophet, may the peace and blessings of Allah be upon him, said "Indeed, anyone who fasts for one day for Allah's pleasure his face will be kept away from hellfire by Allah for (a distance covered within a journey of) seventy years." The *Hadith* was reported by *Al-Nasae'e (Hadith Sahih,*

١٣٨- وعن أبي هريرة عن النبي ﷺ قال (من صام يوماً في  
سبيل الله رحرح الله وجهه عن النار سبعين خريفاً)، وأخرجه أبو  
عيسى الترمذي عن أبي أمامة عن النبي ﷺ قال. (من صام يوماً في  
سبيل الله جعل الله بينه وبين النار حفاً كما بين المشرق والمغرب)،



ويروى، ((م بين السماء و لأرض)) قال. هذا حدث عريب من حديث  
 أبي أمامة. [حديث صحيح]

**138-** *Abu Huraira* also reported that the Prophet, may the peace and blessings of Allah be upon him, said "Indeed, anyone who fasts for one day for Allah's sake, his face will be brought away from hellfire by Allah for (a distance covered within a journey of) seventy years" The *Hadith* was reported by *Abu Issa Al-Termizi* on the authority of *Abu Umama* that the Prophet, may the peace and blessings of Allah be upon him, said "Indeed, anyone who fasts for one day for Allah's sake, a trench between him and hell, as big as the space between east and west will be made by Allah "or as stated in another narration, "between heaven and earth" *Abu Issa* said This *Hadith* is *ghareeb (Hadith Sahih)*

١٣٩- وفي كتاب أبي داود، عن أنس بن مالك قال قال رسول  
 الله ﷺ ((من توضأ فأحسن الوضوء و عد أحياه المسلم، يُؤد من  
 حهم سبعين حريقاً)) قلت: ب أن حمرة، وما الحريف؟ قال. العام.

**139-** *Abu-Dawud* reported in his book on the authority of *Anas Ibn Malik* that the Prophet, may the peace and blessings of Allah be upon him, said "He who performs his ablution well and visits his sick Muslim brothers, will be taken ninety autumns away from hell (in terms of distance)" I said "O *Abu Hamza*, what is an autumn?" He said "An autumn is a year"

١٤٠ وفي الصحيحين عن عدي بن حاتم قال: سمعت رسول الله ﷺ يقول: (من استطاع منكم أن ينسر من النار ولو بشق تمره فليفعل)، لفظ مسلم، [حديث صحيح]

140- In *Sahihain*, Adeyy Ibn Hatim narrated "I heard the Prophet, may the peace and blessings of Allah be upon him, saying "If anyone of you could escape hell even by giving a piece of date fruit (to a poor man), he better does it at once", as quoted by *Moslem Hadith Sahih*

عظم جهنم وأدمنها وكثر ملائكتها  
وهي عظم خلقهم ونهلتها من [النار] أيديهم  
وهي فمخ النبي ﷺ إياها وردها عن أهل الموقف

**Hell: its greatness, horrors, numerous angels and their great creation, uncontrollability. How the Prophet will repress it so that it may not attack people on the Day of Judgment**

١٤١ مسلم عن عبد الله بن مسعود قال: قال رسول الله ﷺ: (يؤتى جهنم يوم القيامة لها سبعون ألف ردم، مع كل ردم سبعون ألف ملك يجرونها)، [حديث صحيح]

141- *Moslem* reported on the authority of *Abdullah Ibn Mas'ood* that the Prophet, may the peace and blessings of Allah be upon him, said "On the Day of Judgment, hell will be brought with seventy thousand reins. A single rein will be held by seventy thousand angels for the sake of dragging it. hell"

(*Hadith Sahih*)

ما جاء أن التسعة عشر "حرية جهنم"

### The nineteen keepers of hell

قال الله تعالى ﴿عليها تسعة عشر﴾

Allah, glory to him says "Over it are nineteen angels."

١٤٢ وخرج الترمذي، عن جابر بن عبد الله قال: قال ناس من اليهود: لأس من أصحاب النبي ﷺ. ثم علم ببيكم عدد حرية جهنم؟ فقلوا لا سري حتى يسأله، فداء رحد إلى النبي ﷺ فقال ب محمد، غلب أصحابك اليوم فقال، ((وما غلبوا؟)) قال: سألهم اليهود هل يعلم بكم عدد حرية جهنم؟ قال: ((هذا قالوا؟)) قال: قلوا لا ندري حتى يسأل نبينا قال (( )) ( غلب قوم سلو عم لا يعلمون )) فقالوا لا تعلم حتى يسأل ربنا بكنهم سألوا سهم فقالوا: ربنا الله جهنم، علي باعد الله اني سسلهم عن سربه الجنة وهي لدرمك فلما حاءوا قلوا ب أنا القاسم، كم عدد حرية جهنم؟ قال، ((هكذا وهكذا في مره عشره وهي مره تسعه)) قالو نعم، قال لهم النبي ﷺ ((ما ثرة الجنة؟)) قال: فسكنو، ثم قالوا خبر ب رب القاسم، فقال النبي ﷺ ((الحبر من الترمذي)) قال ابو عيسى هذا حديث ابا يعرفه من هذا الوجه من حسن خالد عن اشعبي (عن) جابر [حديث صحيح]

142- At Termizi reported on the authority of *Jabir Ibn Abdullah* that some Jews asked some Companions of the Prophet, may the peace and blessings of Allah be upon him, "Does your Prophet learn the number of hell keepers?" The Companions answered

"We do not know, we are going to ask him" Then a man came to the Prophet, may the peace and blessings of Allah be upon him, and said "O Muhammad Your Companions have been defeated today" The Prophet, may the peace and blessings of Allah be upon him, said "How?" The man replied "They were asked by the Jews if their Prophet knew the number of hell keepers" The Prophet, said "What was their answer?" The man said "They gave no answer and said that they would ask you" The Prophet, may the peace and blessings of Allah be upon him, said "Are the people who were asked about things they do not know and waited to ask their Prophet considered defeated?" The Jews themselves asked their Prophet. "Let's see Allah with our own eyes Call the enemies of Allah to me, I shall ask them about the soil of paradise which is white flour" When the Jews came they said "O Father of *Qasim*, how many keepers are there for hell?" He said "So and-so, they are once ten and other times nine" They said "That is true" Then the Prophet, may the peace and blessings of Allah be upon him, asked them "What is the soil of paradise?" They kept silent, then said "Bread, Father of *Qasim*" Next the Prophet said "Bread is made of white flour" *Abu Issa* said "This *Hadith* is known from the narration reported by *Khalid*, from *Al Shu'bee* on the authority of *Jabir*" (*Hadith Sahih*)

سعة جهنم وعظم سرادقها وبيان قوله تعالى: ﴿وَادْأَلُّوْا مِنْهَا مَكَانًا ضَيِّقًا مُقَرَّنِينَ﴾

**The vastness of hell and the greatness of its pavilions An explanation of the verse reading: "They are cast, bound together, into a constricted place therein."**

قال الله تعالى: ﴿إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا أَحَاطَ بِهِمْ سُرَادِقُهَا﴾

Allah says "For the wrong-doers We have prepared a fire whose (smoke and flames), like the walls and roof of a tent, will hem them in."

١٤٣ ابن المبارك قال أخبرنا عيسى بن سعيد، عن جابر بن أنس عن عمره عن مجاهد قال قال ابن عباس أتدري ما سعة جهنم؟ قال: قلت: لا، قال أخبر، والله ما تدري أن بين شحمة آدم وأديم عاتقه مسيرة سبعين حرباً تحري (فيها) أودية القحح والدم، قلت: لها أنهار؟ قال: لا، بل أودية، ثم قال: أتدري ما سعة جسر جهنم؟ قلت: لا قال: قلت: (أحل و سه ما تدري)، حدثني عائشه أنها سألت رسول الله ﷺ عن قوله تعالى ﴿وَالْأَرْضُ جَمِيعاً قَنَصَتْهُ يَوْمَ الْقِيَامَةِ﴾ قلت: فأين الناس يومئذ؟ قال: (على جسر جهنم) حرجه النرمدي وصححه وقد تقدم. [حديث صحيح]

143- Ibn Al Mubarak said. Anbasa Ibn Sa'eed told us, quoting Habib Ibn Abu Omra, quoting Mujahid that Ibn Abbas said "Do you know how vast hell is?" I answered "No " Ibn Abbas then said "Do you know that the distance between a hell keeper's earlobe and

his shoulder is seventy autumns (years) in which valleys of pus and blood run?" I said "Does hell have rivers?" He said "No, it has valleys" Next he said "Do you know how vast hell bridge is?" I said. "No " He said "You do not really know? *A'isha* told me that she asked the Prophet of Allah about the verse that reads **"On the Day of Judgment the whole of the earth will be but His handful"**. I said "Where will be the people then?" He said "On hell Bridge " The *Hadith* was reported and considered *Sahih* by *At Termuzi (Hadith Sahih)*

مَا حَاءَ فِي قَوْلِهِ تَعَالَى: ﴿وَإِذَا الْبَحَارُ سُجِّرَتْ﴾  
وَمَا حَاءَ أَنَّ الشَّمْسُ وَالْقَمَرُ يَقْدَمَانِ فِي النَّارِ

**Explanation of the verse reading "When the oceans boil over with a swell." (How the sun and the moon will be thrown into hell)**

١٤٤ قال ابن عباس في قوله تعالى: ﴿وَإِذَا الْبَحَارُ سُجِّرَتْ﴾  
قال: أوفدت فصارت سراً ونكر اس وهب عن عطية بن يسار انه سلا  
هذه الآية. ﴿وَجُمِعَ الشَّمْسُ وَالْقَمَرُ﴾ قال: يجمعان يوم القيامة ثم يقدمان  
في النار، فتكون نار الله الكبرى

144- *Ibn Abbas* commented on the verse reading **"When the oceans boil over with a swell"** saying "They will be burnt and converted to fire " *Ibn Wahb* stated that *Ata'a Ibn Yassar* recited the verse reading **"And the sun and moon are joined together,"** and said "They will be brought together on the Day of Judgment, then thrown into hell and the greater hell of Allah will be formed "

١٤٥ - وخرج أبو داود الطيالسي في مسنده، عن يزيد لرفاشي،  
عن أنس يرفعه إلى النبي ﷺ قال قال النبي ﷺ ((إن الشمس والقمر  
توران عقيران في النار)). [حديث صحيح لغيره]

145- *Abu-Dawud Al Tayalisi* reported in his *Musnad* (book of *Hadiths*) on the authority of *Yazid Ibn Al-Ruqashi* from *Anas* (being *marfu*) that the Prophet may the peace and blessings of Allah be upon him, said "The sun and the moon will be two slain oxen in hell" (*Hadith Sahih* narrated by others)

### صفة جهنم وحورها وشدة عذابها

### Description of hell, its heat and severe torture

١٤٦ - السرمدي عن أبي هريرة - رضي الله عنه - عن النبي ﷺ قال: ((أوقف على النار ألف سنة حتى حمرت، ثم أوقف عليها ألف سنة حتى ابيضت، ثم أوقف عليها ألف سنة حتى اسودت فهي سوداء مظلمة)) قال أبو عيسى وحديث أبي هريرة في هذا الباب موقوف أصح، ولا أعلم أحدا يرفعه غير يحيى بن أبي بكير عن أبي شريك.

146- *At Termizi* reported on the authority of *Abu Huraira*, may Allah be pleased with him, that the Prophet, may the peace and blessings of Allan be upon him, said. "Hell was set ablaze for thousand years till it became reddish, then set ablaze for another thousand years till it became white, then set ablaze for a third thousand years till it became black and dark." *Abu Issa* said that the *Hadith* narrated by

*Abu-Huraira* is *mauquf* and that the narration of this *Hadith* in this chapter is more correct. I know nobody who narrated it as *marfu* except for *Yahia Ibn Abu Bakir* from *Abu Shuriek*

١٤٧- ابن المدرك، عن أبي هريرة قال، (إن النار أوقدت ألف سنة فأبيضت، ثم أوقدت ألف سنة فأحمرت، ثم أوقدت ألف سنة فاسودت فهي مظلمة كسواد الليل،

147- *Ibn Al-Mubarak* reported on the authority of *Abu Huraira* that he said "Hell was set ablaze for thousand years till it became white, then set ablaze for thousand years till it became reddish, then set ablaze for thousand years till it became as black as night."

١٤٨- ابن ماجه، عن أنس بن مالك قال، قال رسول الله ﷺ، (إن ناركم هذه حمرء من سبعين جزءاً من نار جهنم، ولولا أنها اطفئت بالماء مرتين ما كان لأحد فيها منفعة) [حديث صحيح]

148- *Ibn Maja* reported on the authority of *Anas Ibn Malik* that the Prophet of Allah said, "Your fire is one part of seventy parts of hell Unless it had been put out twice, it would have been of no use"

(*Hadith Sahih*)

١٤٩- مسلم عن أنس بن مالك قال قال رسول الله ﷺ، (يؤتى بأهل الدنيا يوم القيامة من أهل النار فصنع في النار صيعة ثم يقال، (يا ابن آدم)، هل رأيت حبراً قط، هل من بك يعيم قط؟ فيقول: لا والله يا رب، ويؤتى بأشد الناس بؤساً في الدنيا من هل



الجنة، ويصنع صبعة في الجنة، فقال له (يا ابن آدم) هل رأيت يؤس قط، هل مر بك شدة قط؟ فيقول: لا والله يا رب، ما مر بي يؤس قط، ولا رأيت شدة قط. [حديث صحيح]

149- Moslem reported on the authority of *Anas Ibn Malik* that the Prophet of Allah said "On the Day of Judgment, the man who had the biggest share of world's amusements among the dwellers of hell will have a touch of hell. Then he will be asked a few seconds later "O Son of Adam! Have you ever been in a good state? Have you ever enjoyed the luxuries of life?" He will answer: "No, my Lord." Then the man who had the biggest share of the world's miseries among the dwellers of paradise will be brought to have a touch of paradise. Next he will be asked a after few seconds later "O Son of Adam! Have you ever been in a bad condition? Have you ever experienced hardships?" He will answer "No, my Lord. I have never been in a bad condition. I have never experienced hardships" *Hadith Sahih*)

ما جاء في شكوى النار وكلامها  
وبعد قعرها وأهوالها وهي قدر الحمر الذي  
يرمى به فيها [أجارت الله منها ومن أهوالها]  
**Hell's complaint, its deep bottom, horrors and  
the stones thrown into it (May Allah save us  
from its terrors)**

١٥٠ روى الأئمة، عن أبي هريرة رضي الله عنه - قال:  
قال رسول الله ﷺ أشنكت النار أنى ربه؟ قالت: يا رب، أكل

بعضي بعضاً، فجعل لها نفس: نفس في الشتاء ونفس في الصيف بأشد ما تحدون من البرد من رمهريها وأشد ما نجدون من الحر من سموها» أخرجه البخاري ومسلم [حديث صحيح]

150- Our great scholars reported on the authority of *Abu Huraira*, may Allah be pleased with him, that the Prophet, may the peace and blessings of Allah be upon him, said "Hellfire complained to its Lord saying, 'O my Lord' My different parts eat up each other" So, He allowed it to take two breaths, one in winter and the other in summer, and this is the reason for the severe heat and the bitter cold you experience" The *Hadith* was reported by *Bukhari* and *Moslem (Hadith Sahih)*

١٥١ وعن أبي هريرة - رضي الله عنه - قال، كنا مع رسول الله ﷺ: إذ سمع وجبة، فقال رسول الله ﷺ: «أنسروا ما هذا؟ قلنا الله ورسوله أعلم. قال هذا حجر رمى به في النار منذ سبعين خريفاً فهو بهوى في النار إلى الآن حتى انتهى إلى قعرها» أخرجه مسلم النوحية، الهده وهي صوت وقع الشيء الثقيل. [حديث صحيح]

151- *Abu Huraira*, may Allah be pleased with him, narrated "While we were sitting with Allah's Prophet, He heard a heavy, thudding fall Then he asked "Do you know what this is?" We said "Allah and His Prophet know best." He said "This is a stone that has been thrown into hell seventy years ago and is about to reach its bottom" The *Hadith* was reported by *Moslem (Hadith Sahih)*

ما جاء في مقامع أهل النار وسلاسلهم  
وأغلالهم وأكالهم

**The maces, chains, yokes and fetters of  
the dwellers of hell**

قال الله تعالى: ﴿وَلَهُمْ مَقَامِعٌ مِنْ حَدِيدٍ﴾ وقال ﴿إِذَا الْأَغْلَالُ فِي  
أَعْنَاقِهِمْ وَالسَّلَاسِلُ يُسْحَبُونَ﴾ في حميم الآية، وقال ﴿فِي سُلْسِلَةٍ  
دُرْعُهَا سِنْعُونَ دِراَعًا﴾ وقال ﴿إِنَّ لَدَيْنَا أَكْلًا وَحَجِيمًا﴾ الآية وروى  
عن الحسن أنه قال، ((م في جهنم و لا معار ولا غل ولا سلسلة  
ولا قيد إلا واسم صاحبها مكتوب عليه))، وروى عن ابن مسعود وسبأتي

Allah says "In addition there will be maces of iron (to punish) them," "When the yokes (shall be) round their necks, and the chains; they shall be dragged along. In the boiling fetid; then in hell shall they be burned," and "With Us are fetters (to bind them), and a fire (to burn them)." It was narrated that *Al Hasan* said "Every valley, cave, fetter, chain and chatter in hell bear the name of its holder This was also narrated on the authority of *Ibn Mas'ood*

١٥٢- الترمذي عن عبد الله بن عمرو بن العاص قال: قال رسول  
الله ﷺ، (لو أن رصاصاً مثل هذه - وأشار إلى مثل الحمضة -  
أرسلت من السماء إلى الأرض وهي مسيرة خمسمائة عام لبلعت  
الأرض قبل الليل، ولو أنها أرسلت من رأس السلسلة لسارت أربعين

حرف، الليل والنهار قبل أن تبلغ أصله أو قعره ( فإن هذا حديث  
إسناده صحيح

152- At *Termazi* reported on the authority of *Abdullah Ibn Amr Ibn Al Aas* that the Prophet, may the peace and blessings of Allah be upon him, said "If a stone that rolls down on the ground and that is as big as a skull, he indicated, were sent from heaven to earth, on a journey of five hundred years it would reach earth before night. If it were sent from a top of a (hell) chain, it would travel for forty autumns (years) day and night before it could reach its origin or bottom." *Abdullah* said This *Hadith* has *isnad Hasan*

١٥٢- وقال محمد بن المنكر: لو جمع حديد الدنيا كله ما حلى  
مبها، وما بقي ما عدل حلفة من حلق السلسلة التي ذكرها الله تعالى  
في كتابه فقال تعالى: ﴿فِي سِنْسِلَةٍ ذَرْعُهَا سَبْعُونَ ذِرَاعًا﴾ الآية.  
ذكره أبو نعيم [إسناده حسن]

153- *Muhammad Ibn Al Munkadir* said "If the iron of this world were collected, both the quantities ever consumed and the stock, it would not be sufficient for a single ring of such a chain mentioned by Allah in His Book' **"In a chain, whereof the length is seventy cubits!"** This account was stated by *Abu Nu'aim* (It has *isnad Hasan*)

## كيفية دخول أهل النار النار

### How the dwellers of hell will go into it

١٥٤- قال ابن زبرد وبهم مفاع من حديد يجمعون بها هؤلاء، فبدأ قال حواء فأحدهم، كذا وكذا أئب ملك، فلا يصعرون أيديهم على شيء من عظامه إلا صار تحت أيديهم رفات، العظم واللحم يصير رفاً. قال فتجمع أيديهم وأرجلهم ورقبتهم في الأغلال قال فبلقور في النار مصفوتين فلبس لهم شيء يتقون به إلا ألوحوه، فهم عمي قد ذهب أنصارهم، ثم قرأ ﴿أَفَمَنْ يَتَّبِعِ بَوَّاحَهُ سَوَاءَ الْعَذَابِ يَوْمَ الْقِيَامَةِ﴾ الآية. وإرا ألقوا، فيه يكادون بيلعون فعرهم، يلقونهم لبيها فبرهم إلى أعلاها، حتى إذا كادوا يخرجون تلقفهم لملائكة بمفاع من حديد فصمروهم بها، فداء امر عبد الله فهووا كما هم أسفل السافلين، هكذا دأبهم وقرأ (رسول الله ﷺ قول له عز وجل) ﴿كُلَّمَا أُرْدُوا أَنْ يُخْرِجُوا مِنْهَا أُعِيدُوا فِيهَا﴾ فهم كم قال الله تعالى ﴿عَامِلَةٌ نَاصَةٌ﴾ تصني ناراً حامية

والأكال الفيود عن الحسن ومجده واحد هم بكل، وسميت الفيود أكالا لأنه بكل بها أي يجمع قال الهروي: الاصفا هي الأغلال وبقال: الفيود أعاد به منها بمنه وكرمه

154- Ibn Zayd said "There will be maces of iron to punish them When a Divine order is issued that someone (of the dwellers of hell) be taken, some thousand angels will carry out the order When the angels put their hands on his bones, the bones and flesh will turn into mortal remains Then the hands, legs and necks of the dwellers of hell will be put in yokes Shackled in this way, they will be thrown into

hell, having nothing to protect themselves except their faces after losing their sight. Then (*Ibn Zayd*) read "Is there one who has to ward off the burning of the chastisement on the Day of Judgment (and receive it) by his face." When the dwellers of hell nearly reach its bottom, they will be met with its flame that will force them to go to the top. When they are about to go out, they will be met with the angels that will beat them with maces of iron and force them to go down to the flame once more and so on. Then he recited the verse reading "Every time they wish to get away therefrom, they will be forced hereinto." They will be just as described by Allah, glory to Him "laboring (hard), weary, the while they enter blazing fire."

ما جاء أن هي جهنم حبلاً وحباً  
وأودية وبحاراً وصهاريج [وحباً] وآباراً وحباً  
وبنانير وسحونا ونبوتا وجسورا وقصوراً وأرجاء  
وبواعير وعقارب وحيات أجاردا الله منها. وهي  
وعبد من شرب الحمر والمسكر وعبره

How hell contains mountains, trenches,  
valleys, seas, tanks, reservoirs, wells,  
cisterns, ovens, prisons, houses, bridges  
palaces, querns, scorpions and snakes.

May Allah save us from them!

والصعود، جبل من نار يصعد فيه سبعين حرباً ثم يهوى فيه كدك

١٥٥ قال واحترق سعد بن أبي أيوب عن ابن عباس، عن

رسد اس آسلم، عن عطاء بن يسار قال الوليل: واد في جهنم يهوي فيه الكافر، لو سيرت فيه أحبال صاعب من حره. [إسناده حسن]

155- Abdul-Haqq said Sa'eed Ibn Abu Ayyub told us, quoting Oqlan on the authority of Zayd Ibn Aslam that Ata' Ibn Yassar said "Hell has a valley called Wayl (Woe) in which the infidels will fall down. If mountains were moved in it, they would melt due to its hotness" (It has *isnad Hasan*)

١٥٦ - قيل: وأخبرنا سفيان عن زبيد بن فيص، عن أبي عياض أنه قال: الوليل مسيل في أصل جهنم [إسناده صحيح]

156- He also said Sufian told us, quoting Ziyad Ibn Fayyadh that Abu Eyyadh said "Wayl is a riverbed in hell" (It has *isnad Sahih*)

١٥٧ - وكرر ابن عطية في تفسيره عن ابن الوليل، صهرج في جهنم من صدد أهل النار، قار وحكي الزهراني عن آخرين: أنه باب من أبواب جهنم

157- Ibn Atteya stated in his book of Interpretation that Wayl is a tank in hell filled with the pus of the dwellers of hell" He added "Al Zahrawi narrated from others that it is one of hell gates"

١٥٨ - وقال ابن زبد في قوله تعالى ﴿وطلّ من بَخْمُومٍ﴾ السحوم: حلل في جهنم بسعيد، إلى طله أهل النار ﴿لا بارد﴾ بل حر، لأنه من دحر شقي جهنم ﴿ولا كرم﴾ أي لا عذب عن الصحاك. وقال سعيد بن المسيب ولا حس مطرد

158- *Ibn Zayd* said about the verse reading “**And in the shades of Yahmum (Black Smoke)**” that *Yahmum* is a mountain in hell which the dwellers of hell will resort to to have shade. It is, indicated *Ibn Zayd*, hot since it comes from the smoke of the edge of hell and lacks freshness as stated by *Al Dhahhaq*, just as described by the Qur’an, “**neither cool nor refreshing.**” *Sa’eed Ibn Al-Musyyab* added: “It has also an ugly view.”

١٥٩- وذكر ابن وهب، عن مجاهد في قوله تعالى: ﴿مَوْبِقًا﴾ قال: واد في جهنم يقال له موبق. وقال عكرمة: هو بهر في جهنم يصسل، بار، على حافته حبات مثل البعال الذهب، فإذا ثارت إليهم لنأجهم استعنتوا منها بالاقحام في النار. وقال أنس من مالك هو واد في جهنم من قيح ودم [إسناده حسن].

159- *Ibn Wahb* stated that *Mujahid* construed the word *Mawbiq* in the verse reading “**And We shall make for them Mawbiq (a place of common perdition)**” to be a valley in hell. *Ikrema* said: It is a river in hell melting with fire and there are snakes like deep-black mules on its edges. When those snakes are stirred up to swallow the dwellers of hell, they will throw themselves into hell to take refuge.” *Anas Ibn Malik* said: “*Mawbiq* is a valley of pus and blood” (It has *isnad Hasan*)

١٦٠- وقال يوف الكالبي في قوله تعالى ﴿وَجَعَلْنَا بَيْنَهُمْ مَؤَبِقًا﴾ قال: واد في جهنم بين أهل الصلاة وأهل الإيمان.



160- *Nauf At-Bikali* construed *Mawbiq* in the verse reading "And We shall make for them *Mawbiq* (a place of common perdition)" to be a valley in hell separating between the people of infidelity and the people of faith.

١٦١ وعن عائشة - رضي الله عنها - روي عن النبي ﷺ أنها سألت عن قول الله عز وجل ﴿فَسَوْفَ يَفْقُونَ كَيْدَهُمْ﴾ قال: بهر في جهنم.

161- It was narrated that *A'isha*, may Allah be pleased with her, one of the Prophet's wives, was asked about the verse reading "Soon, then, will they face *Ghayya* (destruction)" and answered "It is a valley in hell"

١٦٢ وذكر ابن وهب عن عمرو بن شعيب، عن أبيه، عن حده قال قال رسول الله ﷺ «إن المتكبرين يحضرون يوم القيامة أشباه الدرة على صورة النمل، يعلوهم كل شيء من الصغار، يساقون حتى سحلوا، سح في جهنم يقال له بولس، يسفون من عصاره أهل النار من طيبة الحال» أخرجه ابن المبارك. [حديث حسن]

162- *Ibn Wahb* stated the *Hadith* of *Amr Ibn Shuaib*, quoting his father on the authority of his grandfather that the Prophet, may the peace and blessings of Allah be upon him) said "Arrogant people will be driven on the Day of Judgment like atoms in the shape of human beings They will be pushed in absolute inferiority into a prison in hell with the name of '*Bols*' They will be forced to drink the liquid matter discharged by the dwellers of hell

and mixed with corrupt clay" The *Hadith* was reported by *Ibn Al-Mubarak (Hadith Hasan)*

بيان قوله تعالى: ﴿فَلَا اقْتَحَمَ الْعَقَبَةَ﴾

وهي ساحل جهنم 44 عيد من يؤذي المؤمنين

**Explanation of the verse reading:**

**"But he hath made not haste on the path that is steep." The cost of hell and the punishment awaiting those who hurt believers**

١٦٣- قال ابن عمر وابن عباس، هذه العقبة، حل في جهنم. وقال محمد بن كعب، وكعب الأحرار، هي سبعون درجة في جهنم، وقال الحسن وفائدة، هي عفة سدسة صعبة في النار دون الحس، فاقتموها بطاعة الله عز وجل وقال مجاهد والضحاك والكلبي، هي الصراط، وقيل: النار نفسها. وقال الكلبي يصعد هي حل بين الحية والنار يقول: فلأحاور هذه العقبة بعمل صالح، ثم ين ألقاها بما يكون فقال: ﴿فك رقية﴾ الآية.

**163-** *Ibn Amr* and *Ibn Abbas* said "This steep path is a mountain in hell" *Muhammad Ibn Ka'ab* and *Ka'ab Al-Ahbar* said "It is seventy grades in hell" *Al Hasan* and *Qatada* said "It is a strong and hard obstacle in hell before the bridge So, cross it via the obedience of Allah, glory to Him" *Mujahid*, *Al-Dhahhaq* and *Al Kalbi* said "It is the path over hell," and others said that it is hell itself *Al Kalbi* also said It is a mountain between paradise and hell that will be crossed through good deeds as described by the Qur'an. **"(It is) freeing the bondsman."**

مَا حَاءَ هِيَ قَوْلُهُ تَعَالَى:  
﴿وَقُودُهَا النَّاسُ وَالْحِجَارَةُ﴾

**Explaining the verse reading:  
“Whose fuel is men and stones”**

الوقود بفتح الواو على وزن النعوز بفتح الناء، الحطب، وكذلك الطهور اسم للماء، والسحور اسم الطعام، وبصح الناء اسم للفعل وهو المصدر، والناس عموم ومعه: الخصوص ممن سبق عليه القصاء أنه يكون حطب لها، حذر، اسم منها، قال، حطب النار سبب وشيوخ وكهول وساء عريب (قد) طين منهن العويل

The word ‘men’ here refers to the people destined to constitute some of hell’s fuel because of their infidelity. Some scholars said that the fuel of hell would include disobedient youths and old people and naked women who would cry for so long periods

شدة عذاب من أمر بالمعروف ولم يأت به ونهى  
عن المنكر وأباه، وذكر الحطباء، وهم من حاله  
قوله فجعله وهي أعوان الظلمة كلاب النار

**The severe punishment awaiting those who do not practice the good deeds they preach people to do and practice the evil deeds they advise people to avoid. (Orators whose actions contradict their words - Assistants of tyrants who are described as dogs of fire)**

١٦٤ البحاري عن أسامة بن زيد قال، سمعت رسول الله ﷺ يقول، (جاء برجل فطرح في النار فبطحن فيها كطحن لحم

بسر حاء، فبطوف به أهل النار فيقولون: 'أي فلان! أُلست كُتب بامر بالمعروف ونهى عن المنكر؟ فيقول: كُتب بامر بالمعروف ولا أفعله، ونهى عن المنكر ولا أفعله'.

وخرجه مسلم ايضاً بمعناه عن أسامة بن زيد قال: سمعت رسول الله ﷺ يقول: (يؤتى بالرجل يوم القيامة فيلقى في النار فتندلق أفتاب طيه في النار، هذور كما هور حمار بالرحى، فيجمع إليه أهل النار، فيقولون: يا فلان ابن فلان مالك؟ ألم تكن تأمر بالمعروف ونهى عن المنكر؟ فيقول بلى! كُتب بامر بالمعروف ولا أتبعه، ونهى عن المنكر وأتبعه) [حدث صحيح]

164- Bukhari reported on the authority of Usama Ibn Zayd that he said: "I heard the Prophet, may the peace and blessings of Allah be upon him, saying "A man will be brought on the Day of Resurrection and thrown into hellfire, so that his intestines will come out, and he will go around like a donkey around a millstone. The dwellers of hell will gather around him and say "O so and so! What is wrong with you? Didn't you use to order us to do good deeds and forbid us of doing sins?" He will reply "Yes, I used to order you to do good deeds, but I did not do them myself, and I used to forbid you from committing sins, yet I used to do them myself." Moslem also reported the meaning of the same *Hadith* on the authority of Usama Ibn Zayd as well (*Hadith Sahih*).

١٦٥ وخرجه أبو يعيم الحافظ من حديث مالك بن نزار، عن ثمامة عن أس بن مالك قال قال رسول الله ﷺ: أتيت ليلة أُسري بي على قوم يقرضون شعاهم بمقرض من نار، كلما فرص ردت،

قلت من هؤلاء حمرل؟ فقال هؤلاء حضاء أمك الذين يقولون  
ولا يفعلون، ويروون كتاب الله ولا يعلمون، [حديث صحيح]

165- Abu Nu'aim Al Hafiz reported from the Hadith of Malik Ibn Dinar, quoting Thumama on the authority of Anas Ibn Malik that the Prophet of Allah, peace and blessings be upon him, said, "I passed on my Night Journey by some people whose lips were being cut with scissors of fire Whenever they were cut they were returned again I said "Who are these people Gabriel?" He said "These are the orators of your nation who do not practice what they preach and read the Book of Allah and do not follow its teachings" (Hadith Sahih)

### طعام أهل النار وشربهم ولباسهم

The food, drink and clothes of the dwellers  
of hell

قال الله تعالى ﴿فَنَدَسْ كَفَرُوا فُطِعَتْ لَهُمْ نَابٌ مِّنْ نَّارٍ﴾ وقال  
﴿سَرِيلُهُمْ مِّنْ قَطَرٍ﴾ وقال، ﴿أَبْشَحَرَتْ لِرُقُومٍ﴾ طعام لأتيم  
كانهم في البطون وقال: ﴿لَا يَدُوقُونَ فِيهَا بَرْدًا﴾ أي يوم  
﴿وَلَا شَرَابًا﴾ إلا حميمًا وعساقًا ﴿حَرَاءٌ وَفَقٌ﴾ وقال ﴿وَأَبْشَحَرَتْ لِرُقُومٍ﴾  
بَغْتُوا بِمَاءٍ كَتَمَهُلْ بِشَوِي الْوَحْوَهْ نَسْ لَشَرَابٍ وَسَاءَتْ مُرْتَقًا وقال  
عر من قائل ﴿نَسْفَى مِنْ عَيْنٍ أَيْدٍ﴾ لَيْسَ لَهُمْ طَعَامٌ إِلَّا مِّنْ صَرِيعٍ  
وقال ﴿فَنَسْ لُهُ أَيُّومٍ هَذَبَ حَمَمٍ﴾ وَلَا طَعَامَ لَا مِّنْ عَسْنِي. قال  
الهروي معه من صبي هن شراب وم يعسل ويتسبب من الله



quoting *Mansour* that *Abraham* and *Abu Razin* explained the word *Ghassaq* in the verse reading "Yea, such! Then shall they taste it- a boiling fluid and *Ghassaq*," to be the flowing pus of the dwellers of hell. It was also said that *Ghassaq* means rotten thick matter. (An authentic account)

١٦٧ وَقَالَ كَعْبُ الْعَسَاقِ. عَنِ فِي جَهَنَّمَ يَسِيلُ إِلَيْهَا حَمَهُ كُلِّ دَابَّةٍ حَمَةً فَتَسْتَنْفَعُ، وَيُؤْتَى بِلَادِمِي فَيَعْمَسُ فِيهَا عَمْسَةً فَيَسْقُطُ جِلْدُهُ وَلَحْمُهُ عَنِ الْعِظَامِ، فَيَحْرُ لَحْمُهُ فِي كَعْبِهِ كَمَا يَجِرُ الرَّحْلُ ثَوْبَهُ وَقَوْلُهُ ﴿حَرَاءٌ وَفَاقٌ﴾ أَيُّ: وَافَقَ عَمَالَهُمُ الْحَيْثُ، [حذر حسن]

167- *Ka'ab* said "Ghassaq is a spring in hell. When man will be thrown into it, his flesh and skin will be stripped out of the bones, then his flesh will be dragged at his heels like a dress tail." The phrase "a fitting recompense" means appropriate for their evil deeds. (An Authentic Account)

مَا جَاءَ أَنَّ أَهْلَ النَّارِ يَحْوَعُونَ وَيَعْطَشُونَ  
وَيَدْعُونَ دُعَائِهِمْ وَإِحَابَتِهِمْ

The hunger, thirst and supplication of the dwellers of hell

قَالَ اللَّهُ تَعَالَى ﴿وَنَادَىٰ أَصْحَابُ النَّارِ أَصْحَابَ الْجَنَّةِ أَنِ افْعَلُوا عَلَيْنَا مِنْ مَاءٍ أَوْ مِمَّا زَوَّجَكُمُ اللَّهُ قَالُوا يَا اللَّهُ حَرِّمَهُمَا عَلَى الْكَافِرِينَ﴾.

Allah says "The dwellers of hell will call to the dwellers of paradise: "Pour down to us water or anything that Allah doth provide for

your sustenance.” They will say: “Both these things hath Allah forbidden to those who rejected Him.”

١٦٨ - وعمر أبي حنيفة، عن أبي هريرة - رضي الله عنه -  
عن النبي ﷺ قال ((إِنَّ الْحَمِيمَ يَصُبُّ عَلَى رُؤُوسِهِمْ وَيَسْقِيهِمُ الْحَمِيمُ حَتَّى  
يَحْلُسَ إِلَى حَوْفِهِ، فَلَيْسَتْ مَا فِي حَوْفِهِ حَتَّى يَمُرَّ مِنْ قَدَمِهِ وَهُوَ  
بِصَبْرٍ، ثُمَّ يَبْعُدُ كَمَا كَانَ))، قَالَ هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ  
[حديث حسن]

168- Abu Hujayza narrated on the authority of Abu-Huraira, may Allah be pleased with him that the Prophet, may the peace and blessings of Allah be upon him, said “Boiling water will be poured on their heads and will penetrate till it reaches their throats down to their feet and so on” Abu Hujayza said This Hadith is Hasan Sahih ghareeb (Hadith Sahih)

١٦٩ - وعمر ابن عباس - رضي الله عنه - أن رسول الله ﷺ  
قرأ هذه الآية: ﴿اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ﴾  
فَسَالَ رَسُولُ اللَّهِ ﷺ ((إِنِّي أَنَا قَطْرَةٌ مِنَ الرِّقْمِ قَطُرْتُ فِي  
النَّارِ لِأَفْسَدْتُ عَلَى أَهْلِ الدِّينِ مَعِيشَتَهُمْ، فَكَيْفَ مِنْ يَكُونُ طَعَامُهُ))  
قَالَ أَبُو عِيسَى، هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ، حَرَّجَهُ ابْنُ مَاجَةَ أَيْضًا.  
[حديث صحيح]

169- Ibn Abbas, may Allah be pleased with him, reported that the Prophet, may the peace and blessings of Allah be upon him, once recited this verse “Fear Allah as He should be feared, and die not except in a state of Islam.” Ibn Abbas



said "The Prophet, may the peace and blessings of Allah be upon him, said "If a very little piece of the tree of *Zaqqum* were thrown at the people of this world, it would spoil their life. Then, what will be the case if it is someone's food in hell," *Abu Issa* said This *Hadith* is *Hasan Sahih* It was also reported by *Ibn Maja* (*Hadith Hasan*)

بكاء أهل النار ومن أذاهم عذابا فيها

**How the dwellers of hell will weep**  
(And those receiving slightest torture)

١٧٠ روى عن أبي موسى الأشعري موقوفا أنه قال: «إن أهل النار ليكفون الدموع في النار، حتى لو أحرقت فيها ألف سن لجرت، ثم إنهم ليكفون الدم بعد الدموع. ولمثل ما هم فيه قليك».

قال المؤلف رحمه الله وهو بسند من معنى ما تقدم -: وفي السريل. ﴿فليضحكوا قليلاً وليبكوا كثيراً حرأء بعد كانوا يكفون﴾ [بحر صحيح]

**170-** *Abu Mussa Al-Ash'ari* reported through a narration of a *Hadith mawquf* that the dwellers of hell would weep in hell to the extent that ships could move on their tears After their tears come to an end, they will weep bloody tears Indeed their sufferings will deserve such weeping The author may Allah put mercy upon him, quoted this verse after mentioning the above *Hadith* "Let them laugh a little: Much will they weep: A recompense for the (evil) that they do" (An authentic account)

١٧١ وفي الترمذي من حديث أبي در - رضي الله عنه - عن النبي ﷺ أنه قال: «وَاللَّهِ لَوْ تَعْمُونَ مَا أَعْلَمُ لَصَحَّحْتُ قَلِيلًا وَلَكَيْتُمْ كَثِيرًا. فَمَنْ كَثُرَ بَكَؤُهُ حَوْقًا مِنْ اللَّهِ تَعَالَى وَحَشَبَةُ مَعَهُ، صَحَّحْتُ كَثِيرًا فِي الْأَحْرَةِ. قَالَ اللَّهُ تَعَالَى مَحْبِرًا عَنْ أَهْلِ الْجَنَّةِ. ﴿إِنَّا كُنَّا قَبْلُ فِي أَهْلِ مُشَفِّقِينَ﴾ وَوَصَفَ أَهْلَ النَّارِ فَقَالَ: ﴿وَادِدَا انْقَلَبُوا إِلَى أَهْلِهِمْ انْقَبُوا فَكِهِينَ﴾ قَالَ: «وَكُنْتُمْ مِنْهُمْ نَصَحُونَ» وَسَبَّحَاتِي بَيَّانَهُ. [حديث صحيح]

171- *At Termizî reported on the authority of Abu Zarr that the Prophet may the peace and blessings of Allah be upon him, said. "I swear by Allah that if it happens that you know what I do know, you will laugh a little and weep so much. He who often weeps for fear of Allah, will laugh so much in the hereafter. Allah tells us about the dwellers of paradise saying. "Aforetime, we were not without fear for the sake of our people." He tells us about the dwellers of hell saying "And when they returned to their own people, they would return jesting" and "While ye were laughing at them" (Hadith Sahih)*

قوله تعالى ﴿وَتَقُولُ هَلْ مِنْ مَّزِيدٍ﴾

Explaining the verse that reads:

"Hell will say: 'Are there any more (to come)?"

١٧٢ مسلم عن أنس، عن النبي ﷺ قال: «لَا يَرَىٰ أَحَدٌ مِنْهُمْ يَلْفِي فِيهَا وَيَقُولُ هَلْ مِنْ مَّزِيدٍ؟ حَتَّىٰ يَصْعَقَ رَبُّ الْعُرَةِ قَدَمُهُ فِيهَا فَيَسْهُو بِمَعْصَاهَا إِلَىٰ عَصْرٍ، وَتَقُولُ: قَطُّ قَطُّ وَعَرَّتْكَ وَكَرَمَكَ وَلَا يَرَىٰ فِي الْجَنَّةِ فَصْلَ حَتَّىٰ يَشْئِيَ اللَّهُ لَهَا حَلْفًا فَيَسْكُبُهُمْ فَضْلُ الْجَنَّةِ». [حديث صحيح]

172- Moslem reported on the authority of *Anas* that the Prophet, may the peace and blessings of Allah be upon him, said "Hell continues to receive those thrown into it and says, **"Are there any more to come?"** till Allah Almighty puts His feet on it. At that point, it becomes contracted and it will say, 'Enough, enough, You Most Generous and Honorable As to paradise, it continues to have places till Allah creates people to dwell in those places' (*Hadith Sahih*)

١٧٢- وفي رواية أخرى من حديث أبي هريرة - رضي الله عنه - ((وأما البر فلا تمتلئ حتى يصع الله عليها رحله فتقول: قط قط فهذاك تمتلئ ويروى بعضها إلى بعض، فلا بطلم الله (تعالى) من حلقه أحدا، وأما الجنة فإن الله ينشئ لها حلفاء)) [حدث صحيح]

173- In another narration from the *Hadith* of *Abu Huraira*, may Allah be pleased with him, we read "As for hell, it will not be filled until Allah puts His feet on it and it says 'Enough, enough. At that point, it will be filled and contracted Allah, Glory to Him, will not oppress any of His creatures and create people to dwell in paradise " (*Hadith Sahih*)

ذكر آخر من يخرج من النار وآخر من يدخل الجنة  
وفي تخيبيه وتخييب قبيلته وأسمه

**The last man to come out of fire and  
enter paradise**

١٧٤- مسلم عن عبد الله بن مسعود قال قال رسول الله ﷺ ((إني لأعلم آخر أهل النار خروجاً منها، وآخر أهل النار دخولاً

الحبة، رحل حرج من النار حبو فيقول الله تعالى اذهب فادخل الجنة، فيايبها، فيحيل إليه أيها ملأى، فيرجع فيقول: يا رب وحسبها ملأى، فيقول الله اذهب فادخل الجنة، فإن لك مثل الدنيا وعشرة أمثالها أو أن لك عشرة أمثال الدنيا، قال، فيقول: أسحر بي؟ أو تصحك بي وأنت الملك؟ قال: لقد رأيت رسول الله ﷺ يصحك حتى بدت بعاده، قال. فكان يقال: ذلك أدنى أهل الجنة منزلة. [حديث صحيح]

174- Moslem reported on the authority of Abdullah Ibn Mas'ood that the Prophet, may the peace and blessings of Allah be upon him, said "I know the person who will be the last to come out of hellfire, and the last to enter paradise He will be a man who will come out of hellfire crawling, and Allah will say to him 'Go and enter paradise ' He will go to it, but he will imagine that it had been filled, and then he will return and say "O Lord, I have found it full " Allah wil. say ' Go and enter paradise and you will have what equals the world and ten times as much (or, you will have as much as ten times the like of the world) " On that, the man will say "Do You mock me though You are the King?" I saw Allah's Prophet (while saying that) laughing so much so that his premolar teeth became visible It is said that he will be the lowest in degree amongst the dwellers of paradise (*Hadith Sahih*)

خروج الموحدين من النار وذكر الرجل الذي  
 ينادي يا حنان يا منان، وبيان قوله تعالى  
 ﴿إِنَّا عَمَدُكُمْ مُّؤَصَّدَةٌ ۖ فِي عَمَدٍ مُّمَدَّدَةٍ﴾  
 وهي أحوال أهل النار

**What is mentioned about monotheists' coming out of fire Explanation of the verse reading: "Fire shall be made into a vault over them, in columns outstretched. (The conditions of the dwellers of hell)**

١٧٥ - ذكر أبو نعم الحافظ عن أبي عمران الحوي قال، سئل  
 أنه إذا كان يوم القيامة، أمر الله بكل جبار، وكل شيطان، وكل من  
 يحساف الناس شره في الدنيا، فيوثقون بالحديد، ثم أمر بهم إلى النار،  
 ثم أوصدها عليهم، أي أطبقها، فلا والله لا تستقر أقدامهم على قرارها  
 أبدا، لا والله لا يسطرون إلى آدم سماء أبدا، ولا والله لا تلتقي حقوبهم  
 على غمض نوم، ولا والله لا يدوقون فيها بارد شراب أبدا.  
 قال: ثم يقال لأهل الجنة يا أهل الجنة افتحوا الأبواب، فلا  
 نحافو شيطانا، ولا جبارا، وكلوا اليوم واشربوا بما أسلفتم في الأيام  
 الخالية، قال أبو عمران: إذا هي والله يا بحوبة أمامكم هذه.  
 [إسناده حسن]

175- Abu Nu'aim Al Hafiz stated that Abu Imran said "We were told that on the Day of Judgment, Allah orders that every tyrant, every devil and everyone whose evil was feared in worldly life be brought and put on iron shackles. They will be then thrown into hell which will be made into a vault over them. They will never find a bottom for this fire and

never see a sky They will never sleep even for a second and never have a cold drink " He added "Next, the dwellers of paradise will be called out. "O dwellers of paradise open the gates today Fear no devil or tyrant Eat and drink because of the good that you sent before you in the days that are gone " *Abu Imran* said "I swear by Allah, my brothers that these are the days you are living now "

(It has *isnad Hasan*.)

### ما جاء في ميراث أهل الجنة منازل أهل النار The dwellers of paradise's inheritance of the houses of the people of hell

١٧٦ جاء في الخبر عن أبي هريرة - رضي الله عنه - عن النبي ﷺ قال «إن الله تعالى جعل لكل إنسان مسكناً في الجنة ومسكناً في النار فأما المؤمنون فيدخلون منازلهم ويتركون منازل الكفار ، ويجعل الكفار في منازلهم من النار»

176- It was stated that *Abu Huraira*, may Allah be pleased with him, reported that the Prophet, may the peace and blessings of Allah be upon him, said "Allah created for every human being a house in paradise and another one in hell The believers will take possession of their houses and inherit those of the disbelievers The disbelievers w.l. remain in their own houses in hell."

١٧٧ - وخرجه ابن ماجة بمعده عن أبي هريرة - رضي الله عنه - قال رسول الله ﷺ «إن منكم من أحد إلا له منزلان

ممرل في الجنة وممرل في النار ، فإذا مات فدخل النار وورث هـ  
 الجنة ممرله ، فذلك قوله تعالى ﴿أُولَئِكَ هُمُ الْوَارِثُونَ﴾ أسنده صحيح  
 قلب: وهذا يسر في أن لكل إنسان منزلاً في الجنة ومنزلاً في النار  
 كما تقدم، وهـ قال هاها ما منكم، فحاطب أصبحته الكرام المرهين  
 عن السوب العظيم الموجبة لسراي رصي لله عنهم، وسيلتي لهذا  
 مريد بيان في أبواب الحار بن شاء الله تعالى [حديث صحيح]

177- *Ibn Maja* reported the previous account with the same content on the authority of *Abu Huraira* that the Prophet of Allah, may the peace and blessings of Allah be upon him, said "Every one of you, without exception, has two houses one in paradise and the other in hell. When a man dies and enters hell, his house will be inherited by a man from the dwellers of paradise." This is the meaning of the verse reading **"Those will be the heirs."** (It has *isnad Sahih*)

I said "This indicates that every man, in general, has two houses one in paradise and the other in hell." The Prophet, may the peace and blessings of Allah be upon him, here addresses his virtuous, honorable Companions who were far from committing the great sins that push their perpetrators into hell

(*Hadith Sahih*)

**ما جاء في حلود أهل الدارين  
وطيح الموت على الصراط ومن يدحه**  
**The immortality of the dwellers of paradise  
and those of hell, (How death will be  
slaughtered and who is going to do so)**

١٧٨- البخاري، عن ابن عمر رضي الله عنه - قال: قال رسول الله ﷺ، إذا صار أهل الجنة إلى الجنة وأهل النار إلى النار، جاء بالموت حتى يجعل بين الجنة والنار سم بدح، ثم ينادي مناد: يا أهل الجنة لا موت، ويا أهل النار لا موت، فيرداه أهل الجنة فرحاً إلى فرحهم، ويرداه أهل النار حرباً إلى حربهم. [حسن صحيح]

178- *Bukhari* reported on the authority of *Ibn Omar*, may Allah be pleased with him, that the Prophet, may the peace and blessings of Allah be upon him said "When the dwellers of paradise go to paradise and the dwellers of hell go to hell, death will be brought between paradise and hell and slaughtered. Then a caller will say" "O dwellers of paradise! No death. O dwellers of hell! No death." At that moment, the dwellers of paradise become happier and the dwellers of hell become gloomier" (*Hadith Sahih*,

**أبواب الجنة وما جاء فيها وفي صفتها وبغيمها**  
**Paradise: Its gates, description and bliss**

وصف الله تعالى الجنات في كتابه وصف يفوق مفاهيم العباد في غير مسورة من القرآن، وأكثر تلك في سورة الواقعة والرحمن، وهل لك حديث العاشية وسورة الإسراء، وبين ذلك أيضاً سيد محمد ﷺ



بأوضح سار، فنذكر من ذلك ما بلغنا في الأحبار الصحيح والحسن،  
وعن السلف الصالح أهل الفضل والإحسان رضي الله عنهم وحشر  
معهم من.

Allah, the Exalted and Glorious, describes paradise in the Qur'an as if it is visible to us in many Surahs, foremost among which are *Al-Rahman* (55) *Al-Waqi'a* (56), *Al-Insan* (76) and *Al-Ghashiya* (88) The Prophet, peace and blessings be upon him, talked about paradise in a clear and detailed manner as reported in the anecdotes of the his Companions and followers, may Allah be pleased with them all and gather us with them Amen.

### صفة أهل الجنة في الدنيا

#### The qualities of the people of paradise in life

١٧٩- قال ابن وهب سمعت ابن زيد يقول وصف الله (تعالى)  
أهل الجنة بالمحافة والحر واليبس والشقة في الدين، فأعقبهم به النعيم  
والسرور في الآخرة، وقرأ قول الله تعالى عز وجل ﴿إِنْ كُنْ فِي  
أَهْلًا مُشْفِقِينَ﴾ قال: ووصف أهل السر بالسرور في الدين والصحة  
فيه والتفكه فقال: ﴿إِنَّهُ كَانَ فِي أَهْلِهِ مَسْرُورًا﴾ إِنَّهُ ظَنَّ أَنَّ لَنْ يَحُور  
﴿بلى﴾ وقد تقدم من صفه أهلها ما فيه كفايه والحمد لله وحده.

[حبر صحيح]

179- *Ibn Wahb* said I heard *Ibn Zayd* saying Allah, glory to Him, described the people of paradise in this life as fearing Him and feeling sad to the degree of crying least they may be punished by Him

But they will be granted blessings and pleasures in the hereafter He (*Ibn Zayd*) then recited Allah's verse reading **"We were not without fear for the sake of our people."** He said Meanwhile, Allah described the people of hell as laughing, making fun of the believers and having much pleasure in this life, **"Truly, did he go about among his people, rejoicing! Truly, did he think that he would not have to return (to Us)! Nay, nay! For his Lord was (ever) watchful of him!"** An authentic account)

طهارة الجنة ورحمتها وما أعد الله لأهلها فيها

**The nature and delights of paradise and the pleasures Allah prepared for its inhabitants**

١٨٠ مسلم عن أبي هريرة - رضي الله عنه قال قال رسول الله ﷺ يقول الله عز وجل ((أعدت لعبادي الصالحين ما لا عين رأت، ولا أدب سمعت، ولا خطر على قلب بشر دخر به ما أطلعكم عليه، ثم قرأ رسول الله ﷺ: ﴿فَلَا يَغْلُمُ نَفْسٌ مَّا أُخْفِيَ لَهُمْ مِّن قُرَّةِ أَعْيُنٍ﴾ بله، بمعنى غير وقس: اسم من أسماء الأفعار بمعنى دح [حديث صحيح]

180- Moslem reported on the authority of *Abu Huraira*, may Allah be pleased with him, that the Prophet of Allah, peace and blessings be upon him, said "Allah Almighty says "I have prepared for My pious servants what has not been seen by eyes, has not been heard by ears or has not come to one's mind That has been kept as hidden reserve away from what you have been informed about ' Then the Prophet of

Allah recited, 'Now no person knows what delights of the eye are kept hidden (in reserve) for them.' (*Hadith Sahih*)

١٨١ الترمذي عن أبي هريرة - رضي الله عنه قال قلت يا رسول الله، مم خلق الخلق؟ قال من ماء فلت، الحة، ما سواها؟ قال (لثة من فمه ولثة من ذهب) (وملاحظي) (المسك الأذفر، وحصاؤها اللؤلؤ والياقوت، وبريقه الزعفران من دخلها يعم لا يباس، ويحد لا يموت، لا تنسى شأنهم، ولا يغى شأنهم) وذكر الحديث وقال: ليس أسده ذلك بالقوى، وليس هو عدى بمصل، وقد روى هذا الحديث بإسناد آخر عن أبي هريرة رضي الله عنه - عن النبي ﷺ [حديث حسن]

181- *At-Termizi* reported on the authority of *Abu Huraira*, may Allah be pleased with him, that he said I asked Allah's Prophet, peace and blessings be upon him What were the creatures made of? He replied, 'It was made of water' Then I asked What was paradise constructed of? He replied, 'A brick of gold and a brick of silver with mortar of strong-scented musk, its pebbles are pearls and rubies and its soil is saffron Those who are going to enter it will be in affluent circumstances and will not be destitute, they will live forever and not die, their garments will not wear out, and their youth will not pass away.' He, *At-Termizi*, said. It has not a good *isnad* and I don not see it as *motasil* (having no narrators missed) However, he reported the same *Hadith* on the authority of *Abu-Huraira*, may Allah be pleased with him, through another *isnad* (*Hadith Hasan*)

ما جاء في أنهار الجنة وجبالها  
وما جاء في الدنيا منها

**Paradise's rivers and mountains**  
**(Which ones exist in worldly life)**

قال الله تعالى ﴿مَثَلُ الْحَيَّةِ الَّتِي وَعَدَ الْمُتَّقُونَ فِيهَا أَنْهَارٌ مِنْ مَّاءٍ غَيْرِ آسِنٍ وَأَنْهَارٌ مِنْ لَبَنٍ لَمْ يَتَغَيَّرْ طَعْمُهُ وَأَنْهَارٌ مِنْ حَمْرٍ لَذَّةٍ لِلشَّارِبِينَ وَأَنْهَارٌ مِنْ عَسَلٍ مُصَفًّى﴾ وروى أنها تجري في غير أحواد منصبطة بالقدرة

Allah, glory to Him says "(Here is) the Description of Paradise which the righteous are promised: in it are rivers of water unstaling; rivers of milk of which the taste never changes; rivers of wine, a joy to those who drink; and rivers of honey pure and clear." It was reported that those rivers do not run through valleys, being controlled by Allah Almighty

١٨٢- ويروى عن أبي هريرة، عن النبي ﷺ قال: ((أنهار في الجنة تخرج من تحت لال أو حبال مسك)، ذكره العقيلي.  
[حديث حسن لغيره]

182- Abu Huraira narrated that the Prophet, peace and blessings be upon him, said "There are rivers in paradise that come out from beneath hills or mountains of musk " It was stated by *Al-Uqaili*.

(*Hadith Hasan* reported by others,

١٨٣- الترمذي عن حكيم بن معاوية، عن أبيه عن النبي ﷺ قال: (إن في الجنة بحر الماء، وبحر اسن، وبحر العسل، وبحر الحمر، ثم تنشق الأنهار بعد ذلك). قال أبو عيسى: هذا حديث حسن صحيح، وحكيم ابن معاوية هو والد نهر من حكيم [حديث صحيح]

183- At Termizi reported from Hakeem Ibn Mo'aueya on the authority of his father that the Prophet, peace and blessings be upon him, said "In paradise there are a sea of water, a sea of milk, a sea of honey, and a sea of wine, then the rivers will be divided off." Abu Issa said This Hadith is Hasan Sahih and Hakeem Ibn Mo'aueya is Bahz Ibn Hakeem's father (Hadith Sahih)

١٨٤- مسلم عن أبي هريرة قال قال رسول الله ﷺ: (سبحان وجحان والنيل والفرات كل من انهار الجنة، وقال كعب: نهر سحله نهر (ماء الحنة)، ونهر الفرات نهر لنهم، ونهر مصر نهر حمرهم، ونهر سحان نهر عسلهم، وهذه الأنهار الأربعة بحر ح من نهر الكوثر [حديث صحيح]

184- Moslem reported on the authority of Abu-Huraira that the Prophet of Allah peace and blessings be upon him, said "Sayhan, Jayhan, Euphrates and Nile are all among the rivers of paradise Ka'ab said Tigris is the river of water (in paradise), Euphrates is the river of milk, the Nile is the river of wine and Sayhan is the river of honey These four rivers flow from the river of Kau thar (Hadith Sahih)

## من أين ينحدر أنهار الجنة؟

From where do paradise's rivers originate?

١٨٥ البحري عن أبي هريرة قال قال رسول الله ﷺ  
 «مَنْ آمَنَ بِرِسْوَتهِ وَآمَنَ بِصَلَاةِ وَصَامِ رَمَضَانَ، كَانَ جَوْفَ عِلِّيِّ  
 اللَّهِ أَرْضَ سَحَابَةٍ الْجَنَّةِ، (جَاهِدْ) فِي سَبِيلِ اللَّهِ وَاجْلِسْ فِي أَرْضِهِ النَّارِ  
 وَلَدُ فِيهَا، قَدْ نَوَى رَسُولُ اللَّهِ، أَفَلَا يَشْرُ الْمَسْأَلَةُ قَالَ: إِنَّ الْجَنَّةَ مَدَنِيَّةٌ  
 رَحِيحُهَا عَذْبَةٌ لِلْمَحْدَثِينَ فِي سَبِيلِ اللَّهِ، مَا بَيْنَ السَّجْدَيْنِ كَمَا بَيْنَ  
 السَّمَاءِ وَالْأَرْضِ، فَمَنْ سَأَلَنِي عَنْهَا فَسَأَلُوهُ الْفَرْدُوسَ، فِيهِ وَسْطُ الْجَنَّةِ  
 وَأَعْلَى الْجَنَّةِ وَفَوْقَهُ عَرْشُ الرَّحْمَنِ، وَمِنْهُ تَنْحَدِرُ أَنْهَارُ الْجَنَّةِ، حَرَّحَهُ  
 ابْنُ صَحْبِهِ أَصْبَحَ وَعَصَرَ»

وقال أبو حاتم السبكي، معنى قوله «فِيهِ» فِي أَوْسَطِ الْجَنَّةِ يَرِيدُ  
 (أَنَّ الْفَرْدُوسَ فِي وَسْطِ الْحَبِّ فِي الْعَرْشِ، وَهُوَ عَلَى الْجَنَّةِ، يَرِيدُ)  
 فِي الْإِرْتِفَاعِ، وَقَالَ قَدَسَ الْفَرْدُوسُ رِيحُهُ الْجَنَّةِ وَوَسْطُهَا وَوَعَلَاهُ  
 وَأَفْصَحُهَا وَارْتَفَعَتْ، وَهُوَ قِيلَ إِنَّ الْفَرْدُوسَ سَمٌ يَشْمَلُ جَمِيعَ الْجَنَّةِ، كَمَا  
 أَنَّ جَهَنَّمَ سَمٌ لِحَمِيعِ النَّارِ كُلِّهَا لَأَنَّ اللَّهَ تَعَالَى مَدَحَ فِي تَوَلَّى سُورَةِ  
 الْمَوْمِسُورِ أَقْوَمًا وَصَفَهُمْ، ثُمَّ قَالَ: ﴿لَهُمْ لَوَارِثُونَ فِيهَا﴾ الَّذِينَ يَرْتَوُونَ  
 الْفَرْدُوسَ هُمْ فِيهَا خَالِدُونَ ﴿سَمِيعًا﴾ كَرِهَ فِي سُورَةِ الْمَعَارِجِ فَقَالَ  
 ﴿وَلَيْتَ فِي حَسْبِ مَكْرُفُونَ﴾ فَعَلِمَ أَنَّ الْفَرْدُوسَ حَسْبُ لَا جَنَّةَ  
 وَاحِدَةً، قَالَهُ وَهَبُ بْنُ مَسْعُودٍ [أَحَدِثَ صَحِيحًا]

185- Bukhari reported on the authority of Abu Huraira that the Prophet of Allah said "Whoever believes in Allah and His Prophet, performs prayer perfectly and fasts the month of Ramadan, will rightfully be granted Paradise by Allah, no matter

whether he fights in Allah's cause or remains in the land where he is born" The people said 'O Allah's Prophet! Shall we acquaint the people with this good news?' He said "Paradise has one-hundred grades which Allah has reserved for the *mujahideen* (strugglers) who fight in His cause, and the distance between each of two grades is like the distance between the heaven and the earth. So, when you ask Allah for something, ask for *Al Firdaus* which is at the top and in the middle of paradise" And above it is the throne of the Most Gracious, i.e. Allah, and from it originate the rivers of paradise" It was also reported by *Ibn Maja* and others

*Abu Hatim Al Basti* said The statement 'which in the middle of paradise' refers to the width and the statement 'which is at the top of paradise' refers to the height. *Qatada* said *Al Firdaus* is the hill, middle, top of paradise and its best and greatest grade.

It is said that *Al-Firdaus* is a name that includes all kinds of paradise just as *jahannam*, hell, is a name that refers to all kinds of fire. Allah praised in the beginning of Surah *Al Muminun*, the believers, some people with certain qualities saying **"These will be the heirs, who will inherit *Al-Firdaus*: they will dwell therein (for ever."** He mentioned them again in Surah *Al Ma'arij*, the ways of ascent, **"Such will be the honored ones in grades of paradise (of bliss)."** From that, we learn that *Al Firdaus* has many kinds of paradise, not a single one. It was stated by *Wahb Ibn Munbih* (*Hadith Sahih*,

ما جاء أن الحمر شراب أهل الجنة  
ومن شربه في الدنيا لم يشربه في الآخرة  
وفي لباس أهل الجنة وأنيتهم

**The proof that wine is the drink of the people of paradise (He who drinks it in life, will not drink it in the hereafter) The clothes and vessels of the people of paradise**

١٨٦ - النسائي عن أبي هريرة، عن النبي ﷺ أنه قال (من لبس الحرير في الدنيا لم يلبسه في الآخرة، ومن شرب الحمر في الدنيا لم يشربه في الآخرة، ومن سرب في فيه الذهب والفضة لم يشرب بها في الآخرة)، ثم قال رسول الله ﷺ: (اللباس أهل الجنة وشراب أهل الجنة ولبه أهل الجنة)، [حدث حسن]

**186- Al Nasai'e reported on the authority of Abu-Huraira that the prophet, peace and blessings be upon him, said "Any one who wears silk garments in this life, will not wear them in the life to come Any one, who drinks wine in this life will not drink it in the life to come Any one, who drinks with silver and gold vessels, will not drink with them in the life to come These are the garments drink and vessels of the people of paradise." (Hadith Hasan)**

١٨٧ قلت: إن قال قائل، قد سوى النبي ﷺ بين الأشياء الثلاثة وأنه حرمها في الآخرة، فهل حرمها إلا لحس الجنة؟ قلت: نعم، إذا لم يتك منها، لقوله عليه الصلاة والسلام: (من شرب الحمر في الدنيا لم يتك منها حرمها في الآخرة)، حرمه مالك، عن نافع ابن عمر،



عن النبي ﷺ. وكذلك لاس الحرير، ومن أكل في أية الذهب  
والفضة، أو شرب فيها لاسعجاله ما أخر الله له في الآخرة، وارتكب  
ما حرم الله عليه في الدنيا [حديث صحيح]

187- I said One may say that the prophet, peace and blessings be upon him, talked about the three things on equal footing and he who does them in this life will be deprived of them in the life to come, then will he not enjoy these things in case he enters paradise? I said: Yes, if he does not repent as the Prophet, peace and blessings be upon him said "He who drinks wine in this life and does not give up that, will be deprived of it in the hereafter The *Hadith* was reported by *Malik* quoting *Nafee* on the authority of *Ibn Omar* The same punishment also awaits the one who wears silk or eats or drinks with gold and silver vessels and utensils and does not adhere to patience till he gets what Allah saves for him in the life to come instead of committing what is prohibited by Allah in this life. (*Hadith Sahih*)

## أشجار الجنة

وثمارها وما يشبه ثمر الجنة في الدنيا

**What is mentioned about paradise's trees  
and fruits and their counterparts in life**

١٨٨- الترمذي عن أبي هريرة رضى الله عنه - قال قال رسول الله ﷺ: يقول الله عز وجل (اعدد لعبادي الصالحين ما لا عين رأت، ولا أدرك سمع، ولا خطر على قلب بشر افروا إلى شسم

﴿فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُمْ مِّن قُرَّةِ عَيْنٍ﴾ وهي الجنة شجرة يسير الراكب في ظلها مائة عام لا يقطعها، واقرأوا **﴿إِنْ شِئْتُمْ﴾** وظن منمود ﴿وموضع سوط في الجنة حرم من الذهب وما فيها، واقرأوا **﴿إِنْ شِئْتُمْ﴾** فمن خرج عن النار وأدخل الجنة فقد فاز وما الحياة الدنيا إلا ماع لغرور﴾ قال أبو عيسى هذا حديث حسن صحيح [حديث صحيح]

188- *At Tirmizi* reported on the authority of *Abu Huraira*, may Allah be pleased with him, that the Prophet of Allah, peace and blessings be upon him, said "I have prepared for my faithful servants what has not been seen by eyes, has not heard by ears, or has not come to one's mind Recite if you wish, 'Now no person knows what delights of the eye are kept hidden (in reserve) for them.' In paradise, there is a tree under which a rider would travel for one hundred years and not reach its end Recite if you wish, 'In shade long-extended.' The mark left by a whip in Paradise is better than the whole world and recite if you wish, 'Only he who is saved far from hellfire and admitted to Paradise will have succeeded: for the life of this world is but goods and chattels of deception.' *Abu Issa* said This *Hadith* is *Hasan Sahih* (*Hadith Sahih*,

١٨٩ ابن المبارك، عن أبي هريرة عن النبي ﷺ قال، (إن في الجنة شجرة يسير الراكب في ظلها سبعين أو قال، مائة سنة، وهي شجرة الخلا، [حديث صحيح]

189- *Ibn Al Mubarak* reported on the authority of *Abu-Huraira* that the Prophet, peace and blessings

be upon him, said "There is a tree in paradise under whose shade a rider would travel for seventy, or he might have said one hundred years This is the tree of eternity" (*Hadith Sahih*)

## كسوة الجنة وكسوة أهلها

### Paradise's clothing and its people's garments

قال الله تعالى: ﴿وَيَبْسُوتُونَ ثِيَابًا خَضِرًا مِنْ سُنْدُسٍ وَهَبَشٍ خَفِيفٍ﴾  
وقال: ﴿وَلِبَاسُهُمْ فِيهَا حَرِيرٌ﴾.

Allah glory to Him, says "And they will wear green garments of fine silk and heavy brocade," and says "And their garments there will be of silk."

١٩٠- وذكر ابن هب السري قال، حدث أبو لأحوص عن أبي إسحاق عن البراء بن عازب قال، أهدى لرسول الله ﷺ سرقعة من حرير فجعلوا يتداولونها بينهم، فقال رسول الله ﷺ: «أعصون بها»؟ قالوا: نعم يا رسول الله قال (والذي نفسي بيده بماديل سعد بن معاذ في الجنة خير منها). [حديث صحيح]

190- Ibn Hinnad Al-Surri stated We were told by Abul-Ahu as quoting Abu Is'haq on the authority of Al Bara' Ibn Azib that he said The Prophet of Allah, peace and blessings be upon him, was presented with a piece of silk that the Companions were very interested in seeing it. Then the Prophet of Allah, peace and blessings be upon him, said "Are you

amazed at it?" They said Yes, Prophet of Allah He said "I swear by the One that my soul in His hand that the handkerchiefs of *Sa'ad Ibn Mo'az* in Paradise are better than it" (*Hadith Sahih*)

١٩١- قال هناد بن السري، وحديثا قبصة عن حماد بن سلمة، عن محمد بن عبد الرحمن بن عمرو بن سعد بن معاذ أن عطارد بن حاجب أهدي لرسول الله ﷺ ثوب من ديباح كسبه يده كسرى واجتمع إليه الناس فجعلوا يلمسونه ويحسون<sup>٩</sup> ويقولون يا رسول الله، أُرسل عليك هذا من السماء فقال: إني أعجبون<sup>١٠</sup> قولاً ي نفسي يديه لمعاد سعد بن معاذ في الجنة خير من هذا. يا غلام، اذهب بهذا إلى أبي جهم وحب بانجانيته. [حديث صحيح]

191- *Hinad Ibn Al-Surrie* said, *Qubaisa* told us quoting *Hammad Ibn Salama*, quoting *Muhammad Ibn Abdul-Rahman Ibn Amr Ibn Sa'ad Ibn Mo'az* that *Atarid Ibn Hajib* gifted the Prophet of Allah, peace and blessings be upon him, a garment of silk brocade that Czar presented him People then gathered around the Prophet and touched him wondering O Prophet of Allah Has it been sent down to you from heaven? He said "There is no wonder, I swear by the One that my soul in His Hand that the handkerchiefs of *Saad Ibn Mo'az* in paradise are better than it O Boy Give this to *Abu Jahn* and fetch his garment" (*Hadith Sahih*)

## شجر الجنة وثمارها تنهت عن ثياب الجنة وحملها وحملها

**How the trees and fruits of paradise bring  
forth the garments and jewelry of paradise**

١٩٢ النسائي، عن عبد الله بن عمرو بن العاص قال سمع  
عن عبد رسول الله ﷺ رجل فقال يا رسول الله، خبرني عن  
ثياب أهل الجنة، أخلقاً تحق أو سجد سج؟ فصحك بعض النجوم فقال  
«(لم) تصحكون؟ إن حاهلاً سأل عالم، فجلس يسيراً أو قليلاً»،  
فقال رسول الله ﷺ: أين السائل عن ثياب الجنة؟ فقالوا: هو . . .  
يا رسول الله، قال: «(لا) بر شفق علي ثمر الجنة) فله ثلثا  
والله أعلم. [حبيب حسن]

**192-** *At Nasai'e* reported on the authority of *Abdullah Ibn Amr Ibn Al Aas* that he said While we were sitting with the Prophet of Allah, peace and blessings be upon him, a man came and asked O Prophet of Allah Tell us about the garments of the people of paradise Will they be created or woven? Hearing that, some people laughed Then the man said Why are you laughing? An ignorant man is asking a scholar Next he stayed for a while Then the Prophet of Allah, peace and blessings be upon him, said "Where is the man asking about the garments of paradise?" They said He is here, Prophet of Allah He said "Verily paradise's fruits will produce them" He repeated that three times Allah knows best

*Hadith Hasan,*

## ما جاء في بحيل الجنة وثمرها وحيرها The palms, fruits and welfare of paradise

١٩٣ ابن المبارك، قال: أخبرنا سفيان عن حماد بن سعيد بن جبير عن ابن عباس قال: (بحيل) الجنة حدودها زمرد أحصر وكرمها ذهب أحمر، وسعفها كسوة لاهل الجنة منها مقطعاتهم وحلهم، وثمرها أمثال الفلال، والدلاء أشد سافداً من اللبن وأحلى من العسل، وألن من الربد ليس فيها عجم، [بحر صحيح]

193- Ibn Al-Mubarak said Abu Sufian told us quoting Hammad Ibn Sa'ed Ibn Jubier that Ibn Abbas said The trunks of paradise's palms are green emerald, their vine are red gold, their leaves are the source of garments and jewelry for the inhabitants of paradise and their date are like clay jugs As for the fruits, they are whiter than milk, sweeter than honey and smoother than butter, they contain no pits  
(An authentic account)

## الدروع في الجنة Cultivation in paradise

١٩٤ - السجستاني عن أبي هريرة رضي الله عنه - أن رسول الله ﷺ كان يوماً يحدث - وعنده رجل من أهل المدينة - أن رجلاً من أهل الجنة استأذن به في الررع فقال له: أو لمب فيما شئت؟ قال: بلى<sup>١</sup> ولكي أحب أن أررع، فسرع وسر فنادى الطرف بيانه واستنواؤه واستحصاده وتكويره أمثال الحبال، فيقول الله ربك يا ابن آدم، فيه لا يشبعك شيء، فقال الاعراسي ب رسول الله، لا تجد هذا إلا

قرشياً أو أنصاريّاً، فإنهم أصحاب ررع، فأما نحن فليسنا بأصحاب ررع، فصحك رسول الله ﷺ. [حديث صحيح]

194- *Bukhari* reported on the authority of *Abu Hurawa* may Allah be pleased with him, that once the Prophet of Allah, peace and blessings be upon him, was narrating (a account), while a Bedoun was sitting with him "One of the inhabitants of paradise will ask Allah to allow him to cultivate the land Allah will ask him, 'Are you not living in the pleasures you like?' He will say, 'Yes, but I like to cultivate the land '" The Prophet added, "When the man will be permitted he will sow the seeds and the plants will grow up and get ripe, ready for reaping and so on till it will be as huge as mountains within a wink Allah will then say to him, 'O son of Adam' Take here you are gather the yield), nothing satisfies you " On that, the Bedoun said "The man must be either from *Quraish* (i.e. an emigrant) or an *Ansari*, for they are farmers, whereas we are not farmers " The Prophet smiled at this) (*Hadith Sahih*)

أبواب الجنة وكم هي؟ ولمن هي؟  
وهي تسميتها وسعتها

**The gates of paradise How many are they?  
To who are they opened? Their names  
and capacity**

١٩٥ قال الله تعالى: ﴿حَتَّىٰ إِذَا خَافُوهَا وَفُتِحَتْ أَبْوَابُهَا﴾ قال جماعة من أهل العلم. هذه وأو ثمانية فالحق ثمانية أبواب. واسئلوا

يقوله عليه الصلاة والسلام: (يوم يمكم من أحد يتوصاً قبلع أو فسيع الوصوء، ثم يقول: أشهد أن لا اله إلا الله وأشهد أن محمداً عبده ورسوله، إلا فتحت أبواب الجنة الثمانية يدخل من أيها شاء، رواه عمر بن الخطاب، حرجه مسلم [حديث صحيح]

195- Allah, glory to Him says "Until behold, they arrive there; its gates will be opened." Some scholars said "Paradise has eight gates In this regard, they quoted the Prophet's saying "When one of you has his ablution in a perfect manner, then says I certify that there is no god but Allah and that Muhammad is his slave and Prophet, the eight gates of paradise will be opened for him to enter through the one he wishes The *Hadith* was narrated by Omar Ibn Al Khattab (*Hadith Sahih*)

١٩٦ وحاء في تعيين هذه الأبواب لبعض العلماء كما جاء في حديث الموطأ وصحيح البخاري ومسلم عن أبي هريرة - رضي الله عنه - أن رسول الله ﷺ قال (من أغلق روجين في سبيل الله يودي في الجنة با عبد الله هذا حرب، فمن كان من أهل الصلاة رعي من باب الصلاة، ومن كان من أهل الجهاد رعي من باب الجهاد، ومن كان من أهل الصدقة رعي من باب الصدقة، ومن كان من أهل الصيام رعي من باب الصيام، فقال أبو بكر ب رسول الله، ما عني حد رعي من هذه الأبواب من ضرورة فهل رعي حد من هذه الأبواب قال نعم وأرجو أن يكون منهم، [حديث صحيح]

196- On the designation of these gates, some scholars as well as *Muwata*, *Bukhari* and *Moslem* reported on the authority of *Abu Huraira*, may Allah



be pleased with him that the Prophet of Allah, peace and blessings be upon him, said "Whoever gives two kinds (of things or property) in charity for Allah's cause, will be called from the gates of paradise and will be addressed, 'O slave of Allah' Here is prosperity." So, whoever was amongst the people who used to offer their prayers will be called from the gate of the prayer, and whoever was amongst the people who used to participate in *Jihad*, will be called from the gate of Jihad, whoever was amongst those who used to observe fasts will be called from the gate of *Ar Rayyan* and whoever was amongst those who used to give charity, will be called from the gate of charity." *Abu Bakr* said "Let my parents be sacrificed for you O Allah's Prophet! No distress or need will befall him who will be called from those gates. Will there be any one who will be called from all these gates?" The Prophet replied, "Yes and I hope you will be one of them." (*Hadith Sahih*)

١٩٧- قال القاضي عياض ذكر مسلم في هذا الحديث من أبواب الجنة أربعة وورد غيره ثمانية فذكر منها: باب التوبة، وباب المكاطمين العبط، وباب الراضين، وباب الأيمن الذي يدخل منه من لا حساب عليه

197- *Al-Qadi Iyyadh* said *Moslem* mentioned in this *Hadith* four gates of Paradise and some added the other four namely the gate of repentance, the gate of those restraining anger, the gate of the contented and the right gate through which those who will not be subject to reckoning will enter

١٩٨- وخرج عن انس في حديث السفاعة، «والذي نفس محمد بيده إن ما بين امصراعين من مصاريع الجنة لكم بين مكة و هجر ، أو كم بين مكة وبصري» [حديث صحيح]

198- Moslem reported on the authority of Anas in the *Hadith* of intercession, "I swear by the One Muhammad's soul lies in His hand that the distance between every two gates of paradise is like that between Mecca and *Hajr* or between Mecca and Basra " (*Hadith Sahih*)

١٩٩ وخرج عن سهل بن سعد أن رسول الله ﷺ قال: «لن يدخل الجنة من أمي سبعون ألفاً أو سبعمائه ألف، - لا بدري - حرّم الله ما كان من مسكوك حدّ عصمهم بعضه، لا سحّل أولهم حتى يذهب حرهم، ووحوهم على صورة القمر ليلة البدر» هذه الأحاديث مع صحتها تدل على أنها أكثر من ثمانمائة ألف غير ما تقدم، فتحصل منها والحمد لله على هذا ستة عشر ألفاً [حديث صحيح]

199- He also reported on the authority of *Sahl Ibn Sa'ad* that the Prophet of Allah, peace and blessings be upon him said. "Seventy thousands or seven hundred thousand people, the transmitter being in doubt, of my nation will enter paradise They will hold each other and enter at the same time Their faces will be like full moons " It is so noted that the *Hadith Sahih* indicates that paradise gates are more than eight They may reach sixteen in number Thanks are due to Allah (*Hadith Sahih*)

٢٠٠ روى البخاري ومسلم، عن سهل بن سعد قال قال رسول الله ﷺ ((إن في الجنة بابا يقال له الريان، يدخل منه الصائمون فدخلون منه، فإِذَا دُخِلَ حُرِّمَ أَغْلَقَ فَلَمْ يَدْخُلْ مِنْهُ أَحَدٌ)).  
 قُلْتُ: وَهَكَذَا وَ اللَّهُ أَعْلَمُ سَائِرَ أَبْوَابِ الْمُحَصَّنَةِ بِالْأَعْمَالِ.  
 وَجَاءَ فِي حَدِيثِ أَبِي هُرَيْرَةَ أَنَّ النَّاسَ مَنْ يَدْعَى مِنْ جَمِيعِ الْأَبْوَابِ، وَقَالَ: ذَلِكَ لِيَدْعَى بِعَاقِبَتِهِ وَكَرَامِ وَأَعْظَمِ ثَوَابِ الْعَامِلِينَ تِلْكَ الْأَعْمَالُ إِذَا قَدْ جُمِعَتْ وَبَيَّنَّ ذَلِكَ، ثُمَّ يَدْخُلُ مِنَ الْبَابِ الَّذِي غَلَبَ عَلَيْهِ الْعَمَلُ. (وَاللَّهُ أَعْلَمُ). [حديث صحيح]

200- Bukhari and Moslem reported on the authority of *Sahl Ibn Sa'ad* that the Prophet of Allah, peace and blessings be upon him, said, "There is a gate in paradise called *Ar-Rayyan* and those who observe fasts will enter through it on the Day of Resurrection and none except them will enter through it. It will be said 'Where are those who used to observe fasts?' They will get up and none except them will enter through it. After their entry the gate will be closed and nobody will enter through it." I said This applies to the other gates concerned with good deeds And Almighty Allah knows best The *Hadith* of *Abu Huraira* mentioned that some people will be called from all the gates This call, it was said indicates the great recompense awaiting those people who do many good deeds However, each one of them will enter through the gate associated with the deed often practiced by him And Allah Almighty knows best. (*Hadith Sahih*)

٢٠١ وفي صحيح مسلم، عن أبي هريرة رضى الله عنه .  
 قال قال رسول الله ﷺ «من أصبح معكم اليوم صائماً؟ قال أبو  
 بكر: يا، (قال: فمن تبع معكم اليوم حنة؟ قال أبو بكر: يا، قال.  
 فمن أطعم معكم اليوم مسكيناً؟ قال أبو بكر: يا، قال: فمن عاد معكم  
 اليوم مريضاً؟ قال أبو بكر: يا، قال رسول الله ﷺ ما جمع في  
 مريء إلا حل الجنة» [حدث صحيح]

201- Moslem reported on the authority of Abu-Huraira, may Allah be pleased with him, that the Prophet of Allah, peace and blessings be upon him, said: "Who has observed fast among you today? Abu Bakr replied It is I He (The Prophet again) said Who among you followed a bier today? Abu Bakr replied It is I He (the Prophet again) said: Who among you fed a poor man today? Abu Bakr replied It is I He (the Prophet again) said Who among you visited an invalid today? Abu Bakr said It is I Upon this the Prophet of Allah, peace and blessings be upon him, said Anyone in whom (these good deeds) are combined will certainly enter paradise.

(Hadith Sahih)

ما حاقه من درجات الجنة وما يحصلها للمؤمن

Paradise's ranks and believers' share of it

٢٠٢ الترمذي رحمه الله، عن عطاء بن يسار عن معاذ بن جبل  
 قال: سمعت رسول الله ﷺ يقول: «اجبه مائة درجة، كل درجة من  
 ما بين السماء والأرض وإن أعلاها ألف دوس وأوسطها ألف دوس وإن

العرش على الفردوس، منها تفجر أنهار الجنة، فإذا سألت الله فسأله  
 الفردوس، قال الترمذي، عطاء هذا لم يترك معاد من جبل  
 قلت: قد حرقه ابشري من حيث أبي هريرة - رضي الله عنه  
 كما تقدم، فهو صحيح متصل. [حدث صحيح]

202- *At Termizi* may Allah put mercy upon him reported on the authority of *Ataa' Ibn Yassar* that *Mo'az Ibn Jabal*, said I heard the Prophet of Allah saying "Paradise has one-hundred grades, and the distance between each of two grades is like the distance between the Heaven and the earth At the top and in the middle of it, there is *Al-Firdaus* Above *Al Firdaus* is the throne of Allah and from it originate the rivers of paradise So when you ask Allah for something, ask for *Al Firdaus* " *At-Termizi* said This *Ataa'* was not alive on the lifetime of *Mo'az Ibn Jabal*.

I said. This *Hadith* was reported by *Bukhari* from the *Hadith* of *Abu Huraira*, may Allah be pleased with him So it is *Hadith Sahih* motasil (having no narrators missed) (*Hadith Sahih*)

٢٠٣ ابن ماجه، عن أبي سعيد الخدري - رضي الله عنه  
 قال. قال رسول الله ﷺ ((يقال لصاحب الفردوس ١) دخل الجنة اقرأ  
 واصلد فيفرا واصلد بكل آفة درحة حتى اقرأ آخر شيء معه)).  
 [حدث صحيح]

203- *Ibn Maja* reported on the authority of *Abu Sa'eed Al-Khudri*, may Allah be pleased with him, that the Prophet of Allah, peace and blessings be

upon him, said "When the companion of the Qur'an enter paradise, He will be addressed read and go up Then he will read and go up with every verse till he finishes what he memorizes " (*Hadith Sahih*)

٢٠٤- وخرجه أبو داود عن عبد الله بن عمرو قال، قال رسول الله ﷺ ((يقال لصاحب القرآن اقرأ ورتل كما كنت ترتل في الدنيا فإن منزلتك عند آخر آية يفروها))

204- *Abu Dawud* reported on the authority of *Abdullah Ibn Amr* that the Prophet of Allah, peace and blessings be upon him, said "The companion of the Qur'an will be addressed in the hereafter read, rise and recite as you used to do during your lifetime since your degree will be determined by the last verse you are going to read."

٢٠٥- وقال عائشة - رضي الله عنها - ((إن عدد أي القرآن على عدد درجات الجنة فيس أحد دحرج الجنة أفضل ممن قرأ القرآن))  
ذكره مكِّي رحمه الله، [حسن موقوف]

205- *A'isha*, may Allah be pleased with her, said "The number of the Qur'an verses is equal to the number of Paradise's degrees So there is no one better among those entering Paradise, than that who reads the Qur'an " The *Hadith* was mentioned by *Mekki*, may Allah put mercy upon him.

(*Hadith mawquf*)

عرف الجنة ولمن هي؟

Paradise's dwellings

قال الله تعالى ﴿بُكْرٌ لِّدِينٍ اتَّقُوا رَبَّهُمْ بِهِمْ عُرْفٌ مِّنْ فَوْقِهَا عُرْفٌ  
مَّيِّتَةٌ﴾ الآية وقال تعالى ﴿الَّذِينَ آمَنُوا وَعَمِلُوا صَالِحًا فَأُولَٰئِكَ لَهُمْ حُرُوفٌ  
لِّصَّعَفٍ بِمَا عَمِلُوا وَهُمْ فِي الْغُرُوفِ آمِنُونَ﴾ وقال: ﴿أُولَٰئِكَ يَجْرُونَ  
الْغُرُوفَ ثُمَّ صَنُفُوا﴾

Allah, the Glorious and the Exalted, says, "But it is for those who fear their Lord, those lofty mansions, one above another, have been built," "But only those who believe and work righteousness- those are the ones for whom there is a multiplied reward for their deeds, while secure they (reside) in the dwellings on high," and "Those are the ones who will be rewarded with the highest place in heaven, because of their patient constancy."

٢٠٦ وروى مسلم عن سهل بن سعد ر رسول الله ﷺ قال  
«إِنَّ أَهْلَ الْجَنَّةِ لَيَرَوْنَ أَهْلَ الْعَرْفِ مِنْ فَوْقِهِمْ كَمَا تَرَوْنَ الْكُوكَبَ  
يَنْدَرِي الْعَنَاقِرُ فِي الْأَفْقِ مِنَ الْمَشْرِقِ وَالْمَغْرِبِ، سَفَافِلُ مَا بَيْنَهُمْ،  
فَالْوَأْدُ بِرَسُولِ اللَّهِ، تِلْكَ مَنَارُ الْأَنْبِيَاءِ لَا يَسْعَاهُ غَيْرُهُمْ» قَالَ عَلِيٌّ  
وَلَدِي بَعْدَ رَجَالٍ مَوَادَّةً وَصَدَقُوا لِمَرْسِيٍّ» [حسب صحيح]

206- Moslem reported on the authority of *Sahl Ibn Sa'ad* that the Prophet of Allah, peace and blessings be upon him, said "The people of paradise will see

the inhabitants of the dwellings over them as you see a brilliant star far away in the horizon in the east or the west since the class of each is different. The Companions said "O Prophet of Allah Will those be the classes of the prophets reached by none except them? He said "No By Him in whose hand is my soul, they will be for men who believed in Allah and supported the Prophets " (*Hadith Sahih*)

٢٠٧ - الترمذي عن عبي - رضي الله عنه - قال: قال رسول الله ﷺ «إن في الجنة لعرفا يرى ظهوره من بطونها، وبطونها من ظهورها» فقام إليه اعرابي فقال لمن هي يا رسول الله؟ قال «لمن أطاب الكلام، وأطعم الطعام، وأدام الصيام، وصلى لله بالليل والناس نيام». [حدث حسن غير هـ]

207- At *Termizi* reported on the authority of *Ali Ibn Abu Talib*, may Allah be pleased with him that the Prophet of Allah, peace and blessings be upon him, said: "There are apartments in paradise, the exterior of which can be seen from their interior, and the interior of which can be seen from their exterior. Then a Bedouin asked him For whom are those, Prophet of Allah? He said "For those who are polite in talk, provide food (to the needy), fast frequently and observe the *Tahajjud* (night prayer when the people are asleep " (*Hadith Hasan* reported by others)



**قصور الجنة وكورها وبيوتها وما ينال ذلك المؤمن**  
**The palaces, buildings and houses of paradise**  
**(How can a believer win them?)**

٢٠٨ الترمذي عن يزيد بن الحبيب قال أصبح رسول الله ﷺ قد دعا بلالا، فقال: «يا بلال بما سفتني إلى الجنة؟» فما دخلت الجنة إلا سمعت حشخشتك أمامي، فابست على قصر مربع مشرف من ذهب، فقلت: لمن هذا القصر؟ قالوا: لرجل عري، ففت: من عري، لمن هذا القصر؟ قالوا: لرجل من قرش، قلت: أنا قرشي، لمن هذا القصر؟ قالوا: لرجل من أمة محمد، فت: أنا محمد، لمن هذا القصر؟ قالوا: لعمر بن الخطاب، فقال بلال يا رسول الله، ما أدب قط إلا صليت ركعتين ومن أصابني حدث إلا بوصأت بعده، ورأيت أن الله تعالى علي ركعتين، فقال رسول الله ﷺ: (بهما) قال: حديث حسن صحيح [حديث صحيح وإسناده حسن]

208- At-Termizi reported on the authority of *Buraidah Ibn Al Haseeb* that one morning Allah's Prophet, peace and blessings be upon him, called *Bilal* and said "What did you do to get to paradise before me? I have never entered paradise without hearing the rustling of your garments in front of me. Then I came to a high square palace of gold and said Whose palace is this? It was said For an Arab I said I am an Arab It was said For a man from *Quraish* I said I am from *Quraish* It was said For a man from Muhammad's nation I said I am Muhammad himself It was said It is for *Omar Ibn Al-Khattab* " *Bilal* replied O Prophet of Allah, I have never called the *Azan* (call to prayer) without praying two *rak'as*, and

no impurity has ever happened to me without my performing ablution on the spot and thinking that I owed Allah two *rak'as* " Allah's Prophet, peace and blessings be upon him, said "It is because of them " *At Termizi* said *This Hadith is Hasan Sahih* (Hadith Sahih and it has *isnad Hasan*)

٢٠٩ وخرج الطبراني أبو القاسم سليمان بن حمد مختصر من حديث أنس، قال قال رسول الله ﷺ ((دخل الجنة فإذا أب بعصر من ذهب، فقلت لمن هذا؟ فقالوا لعمر بن الخطاب [حديث صحيح]

209- *Al-Tabarani Abu Al Qassam Suliman Ibn Ahmad* reported briefly from the *Hadith* of *Anas* that the Prophet of Allah, peace and blessings be upon him, said "I entered paradise and found a palace of gold I said Whose palace is it? It was said It is for *Omar Ibn Al Khattab* " (*Hadith Sahih*)

٢١٠ وخرج أبو داود الصيالسي قال: حدثنا حماد بن زيد عن أبي سنن قال: دفنت أبي سناً، وأبو طلحة الحولاني عني شبيب القبر، فقال حدثني الصحاك بن عبد الرحمن عن أبي موسى قال: قال رسول الله ﷺ: ((إذا قبض الله عن رجل ابن العبد، قال للملائكة: ماذا قال عبي؟ قالوا: حمداً وسرجاً قال: سوا له بيتاً في الجنة وسموه: بيت الحمد)). [حديث حسن لغير]

210- *Abu Dawud Al-Tayalisi* reported saying: *Hammad Ibn Zayd Ibn Abu Sinan* told us I was burying my son *Sinan* while *Abu Talha Al Khawlan* was standing on the edge of the grave He said *Al Dhahhaq Ibn Abdul-Rahman* told me The Prophet of

Allah, peace and blessings be upon him, said "If Allah, glory to Him, orders that a slave's child die, He says to the angels (of death) What did my slave say? They say He praised you and said "We are Allah's creatures and to Him we must return" Then Allah says Build a palace for my slave and call it the house of praising " (*Hadith Hasan* reported by others)

### أهل الناس يسبق إلى الجنة الفقراء

**The poor are the first to get into paradise**

٢١١ - وعمر أبي هريرة - رضي الله عنه - قال قال رسول الله ﷺ: ((يدخل الفقراء الجنة قبل الأغنياء خمسمائة عام، نصف يوم)) قال: هذا حديث حسن صحيح وفي طريق أخرى ((يدخل فقراء المسلمين قبل الأغنياء نصف يوم وهو خمسمائة عام)) قال: حديث حسن صحيح. [حديث صحيح]

211- Abu-Huraira, may Allah be pleased with him, narrated that the Prophet of Allah, peace and blessings be upon him, said "The (believing) poor will enter paradise five hundred years, a half of day, before the (believing) rich." He said: This is *Hadith Hasan Sahih* In another narration, "The poor Muslim will enter paradise before the rich half a day, i.e. five hundred years" (*Hadith Sahih*)

٢١٢ - وفي صحيح مسلم من حديث عبد الله بن عمرو قال: سمعت رسول الله ﷺ يقول: ((إن فقراء المهاجرين يستوفون الأغنياء يوم القيامة إلى الجنة أربعين حرفة)). [حديث صحيح]

212- Moslem reported on the authority of Abdullah Ibn Amr that he heard the Prophet of Allah, peace and blessings be upon him, saying "The destitute among the *Mhajireen* will precede the rich *Muhajireen* by forty years in entering paradise on the Day of Resurrection" (*Hadith Sahih*)

ما جاء في صفه أهل الجنة ومزانتهم وسنهم  
وطولهم وشبابهم وعرفهم وثيابهم وأمشاطهم  
ومحاميرهم وأزواجهم، وفي لسانهم، وليس في  
الجنة عرب

**The people of paradise: their age, length,  
youth, garments, combs, censers and wives**

٢١٣ مسلم عن أبي هريرة قال قال رسول الله ﷺ إن أول  
رمزة يدخلون الجنة - وفي روايه من أمي على صورته القمر  
ببله الدر، ثم يدين بلوهم على أسد كوكب دري في السماء اصواء،  
وفي روايه، ثم هم بعد ذلك مارل لا يبولون ولا ينحطون ولا  
يتقلون ولا بمحطون، أمشاطهم الذهب، وفي رواية الفضة، ورشحهم  
المسك ومحاميرهم وأزواجهم الحور العير، وفي رواية لكل واحد  
منهم زوجة يرى مح ساقبها من وراء اللحم من الحسن، لا اختلاف  
بينهم ولا يعضن، قلوبهم قلب واحد يسبحون الله بكرة وعش

قال أبو علي: الألوه هو يعود، وفي روايه: أحلاقهم على حلق  
رجل واحد على طول أبيهم وفي رواية على صورة أبيهم سون  
دراعا في السماء

وقال أبو هريرة حين  
تذكرو الرحال في الجنة أكثر أم النساء؟ فقال. كل رجل منهم  
روحان اثنين يرى مع ساقها من وراء اللحم، وما في الجنة عرب.  
[حدث صحيح]

213- *Moslem* reported on the authority of *Abu-Huraira* that the Prophet of Allah, peace and blessings be upon him, said "The first batch of people - in another narration of my nation- who will enter paradise will be (glittering) like a full moon and those who will enter next will be (glittering) like the most brilliant star in the sky In another narration Then they will be divided into different classes They will not urinate, relieve nature, spit or blow their noses. They have gold combs In a narration silver combs. Their sweat will smell like musk The fuel used in their centers will be the aloes wood Their wives will be the nymphs In another narration Every one of them will have two wives, the marrow of the bones of their legs will be seen through the flesh out of excessive beauty The people of paradise will neither have differences nor hatred amongst themselves, their hearts will be as if one heart and they will be glorifying Allah in the morning and in the evening " *Abu Ali* said In a narration Their morals will be the same and they will be as tall as their father Adam In another narration They will, have their father's image sixty feet in length *Abu Kareeb* said They will have identical manners as if they are one man When people wondered if the number of men would exceed

that of women in paradise, *Abu Huraira* said: "Every man of them will have two wives whose leg bones will be seen through the flesh. There will be no single people in paradise" (*Hadith Sahih*,

٢١٤- عن البخاري عن أنس رضي الله عنه - عن النبي ﷺ قال: (ولو أن امرأة من أهل الجنة اطلعت إلى أهل الأرض (الدنيا) لأصابت ما بينهما ولملائته ريحاً، ولنصفها على رأسها حير من الدنيا وما فيها. [حديث صحيح]

**214-** *Bukhari* reported on the authority of *Anas*, may Allah be pleased with him, that the Prophet of Allah, peace and blessings be upon him, said "If a nymph from paradise appeared to the people of the earth, she would fill the space between heaven and the earth with light and pleasant scent and her head cover is better than the world and whatever is in it.

(*Hadith Sahih*)

٢١٥- الترمذي، عن سعد بن أبي وقاص، عن النبي ﷺ قال: (ولو أن ما يقفه طغر مما في الحسنة إلى الدنيا لترحرف له ما من حوافق السماوات والأرض، ولو أن رجلاً من أهل الجنة اطلع فبدب أسوره، لطمس ضوء الشمس كما تطمس الشمس ضوء البحوم، قال حديث حسن غريب. [حديث صحيح]

**215-** *At-Termizi* once again reported on the authority of *Sa'ad Ibn Abu Waqqas* that the prophet, peace and blessings be upon him, said "If as much of what is in paradise as could be carried by a fingernail were to appear, the space between the cardinal points

of the Heavens and the Earth would be adorned on account of it. If a man of the inhabitants of paradise were to look down and his bracelets were to appear, his light would obliterate the light of the sun just as the sun obliterates the light of the stars." He said This *Hadith* is *ghareeb* (*Hadith Sahih*).

الْحُورُ الْعَيْنُ وَكَلَامُهُنَّ وَحَوَائِ نَسَاءِ الْأَدَمِيَّاتِ  
وَحَسَنُهُنَّ

**The nymphs (The maidens with beautiful,  
big, and lustrous eyes)**

٢١٦- وقال أبو هريرة: إن في الجنة حوراء يقال لها (العباء) إذا مشيت مسى حولها سبعون ألف وصيف عن يمينها وعن يسارها كذلك وهي تقول: أين الأمرون بالمعروف والناهون عن المنكر؟

**216-** *Abu-Huraira* said There is a nymph in paradise, who is called *alaynu'a* (the maiden with beautiful, big eyes) When she walks, seventy thousand servants walk on her right and the same number walk on her left while she says Where are those who enjoin good and forbid evil?

٢١٧ وقال ابن عباس: إن في الجنة حوراء يقال لها (لعة) لو برق في البحر لعب ماء البحر كله مكتوب على جحرها من أحب أن يكون له مثلي، فلبعمل طعة ربي عز وجل.

**217-** *Ibn Abbas* said "There is a nymph in paradise, that is called *Lo'ba* If she spits into seawater, it will be entirely fresh On the upper

portion of her chest, these words are written. He who wishes to possess one like me, must obey my Lord, the exalted and glorious

## الأعمال الصالحة ههـو الحور العين How good deeds are the dowry of nymphs

٢١٨- وخرج أبو عيسى الرمذي من حبس المفدوم بن معدي كرب قال قال رسول الله ﷺ للشهيد عند الله ست حصا، الحديث وفيه ((وروح بتسعين وسعين روحه من الحور العين)) وفي تقدم في الباب ما يجي من أهوال الفقر وفيه [حديث صحيح]

218- *Abu Issa At Termazi reported on the authority of Al Miqdam Ibn Ma'dikarib that the Prophet of Allah, peace and blessings be upon him, said "Allah bestows six blessings upon the martyr He gets married to seventy two nymphs "* This was mentioned before in the chapter of what saves from grave horrors and tortures (*Hadith Sahih*)

ما جاء أن في الجنة أكلًا وشربًا وكأحا حقيقة  
ولا قدر هيها ولا نقص ولا نوم

**Paradise is with physical eating, drinking  
and marriage, but without dirt, defects  
and sleep**

٢١٩ مسلم عن حابر بن عبد الله قال سمعت النبي ﷺ يقول .  
إن أهل الجنة يأكلون فيها ويشربون ولا يتقون ولا سولون  
ولا تعوطون ولا يسمحطون، قالوا فما بال الطعام؟ قال جشاء أو



رَشَحَ كَرَشَحَ الْمَسْكَ يُلْهِمُونَ السَّيِّحَ وَالتَّحْمِدَ ، وَفِي رَوَايَةٍ  
 (وَالْكَثِيرَ كَمَا يُلْهِمُونَ نَفْسَهُ) [حَدِيثٌ صَحِيحٌ]

**219-** *Moslem* reported on the authority of *Jaber Ibn Abdullah* that he said I heard the prophet, peace and blessings be upon him, saying "The inmates of paradise would eat and drink but would neither spit, nor pass water, nor void excrement, nor suffer catarrh. It was said: Then, what would happen with food? Thereupon he said: They would belch and sweat (and it would be over with their food), and their sweat would be that of musk and they would glorify and praise Allah." In another narration, "and would exalt Allah as easily as you breathe" (*Hadith Sahih*)

٢٢٠- الترمذي عن أنس بن مالك عن النبي ﷺ قال، يعطى  
 المؤمن في الجنة فوه كذا، وكذا في الجمع، قيل: يا رسول الله، أو  
 يضيق ذلك؟ قال: يعطى فوه مائة، وفي باب عن زيد بن أرقم، قال  
 أبو عيسى: هذا حديث حسن صحيح [حديث صحيح]

**220-** On the authority of *Anas Ibn Malik*, *At-Termizi* reported that the prophet, peace and blessings be upon him, said "In paradise the believing man will be given such and such power to conduct sexual intercourse. He was asked: will he be capable of that? He replied: He will be given the capacity of a hundred men." In this chapter on the authority of *Zayd Ibn Arqam*, *Abu Issa* said: This *Hadith* is *Hasan Sahih* (*Hadith Sahih*)

المؤمن إذا اشتهد الولد في الجنة  
كان حملهُ ووضعهُ وسنه في ساعة واحدة

**If a believer wishes to have a baby in  
paradise, its conception, delivery and  
teething are done in one hour**

٢٢١ الترمذي عن أبي سعيد الخدري قال قال رسول الله ﷺ  
«المؤمن إذا شتهي الولد في الجنة، كان حملهُ ووضعهُ وسنه في  
ساعة كم شهي»، قال حديث حسن عرب، أخرجه ابن ماجة وقال  
في ساعة واحدة في الجنة

قال الترمذي وقد اختلف اهل العلم في هذا، فقال بعضهم في  
الجنة جماع ولا يكون ولد وهكذا يروى عن طاوس ومجاهد  
وسراهم السجعي، وقال محمد قال إسحاق بن إبراهيم، في حديث  
السيوطي رحمه الله، «إذا شتهي المؤمن الولد في الجنة كان في ساعة كما  
شهي، ولكن لا شتهي هذا أبدا» [حدث صحيح لغيره]

221- At Termizi reported on the authority of Abu Sa'eed Al Khudri that the Prophet of Allah, peace and blessings be upon h.m., said "When a believer in paradise wishes for a child, its conception, delivery and growth to full age will be accomplished in a moment as he wishes" He (At Termizi) said This Hadith is Hasan ghareeb The same Hadith was reported by Ibn Maja who added in one hour in paradise At-Termizi said Scholars disputed over this issue Some said In paradise, there is sexual intercourse but there are no children This was reported from Tauus, Mujahid and Abraham Al

*Nakhi Muhammad* said that *Is huq Ibn Abraham* commented on this *Hadith* of the Prophet, peace and blessings be upon him, as follows If a believer desired a child in Paradise, his desire would come true in just one hour But he never desires such a thing

*Hadith Sahih* reported by others )

كُلُّ مَا فِي الْجَنَّةِ دَائِمٌ لَا يَبْلَى  
وَلَا يَفْنَى وَلَا يَنْتَبِذُ

**How everything in paradise is everlasting  
(Nothing wears out; nothing comes to an end  
or passes away)**

٢٢٢ مسلم عن أبي سعيد الخدري وأبي هريرة عن النبي ﷺ  
قال: «يُنادي مُدَبِّرٌ تَصِحُّوا ، فَلَا تُسَقَمُوا ، وَأَنْ لَكُمْ أَنْ تَحْيُوا ، فَلَا  
تَمُوتُوا ، وَأَنْ لَكُمْ أَنْ تَشَبَّهُوا ، فَلَا تَهْرَمُوا ، وَأَنْ لَكُمْ أَنْ تَعْمُوا ، فَلَا  
تَأْسَفُوا ، وَأَنْ لَكُمْ قُوَّةٌ عَزَّ وَجَلَّ وَتَوَدُّوا أَنْ تَكُنْ الْحَيَّةُ أَوْ تُشْمَوْهُ  
بِمَا كُنْتُمْ تَعْمَلُونَ» [حديث صحيح]

222- Moslem reported on the authority of *Abu Sa'eed Al Khudri* and *Abu Huraira* that the prophet, peace and blessings be upon him, said "There will be an announcer in paradise who will make this announcement Verily there is in store for you everlasting health You will never fall ill, you will live forever and will not die at all Moreover, you will remain young and never grow old In addition, you will always live in affluent circumstances and never become destitute as shown by Allah, the Gracious and Glorious, and

they shall hear the cry "behold! Paradise before you! Ye have been made its inheritors, for your deeds (of righteousness)" *Hadith Sahih*)

٢٢٣- وعن أبي هريرة عن النبي ﷺ قال (ومن سحل الحدة سعم ولا بفس ولا (سلى) ثيبه ولا بفس ثيابه) ، و قد تقدم قول الحور العين نحن إحالات فلا بد [حديث صحيح]

223- *Abu Huraira* narrated that the Prophet, peace and blessings be upon him, said "He who will enter paradise, will lead a comfortable and carefree life, will never be desperate, his clothes will not be worn out and his youth will never come to an end" Mentioned before was the Nymphs' saying We are the immortal women who never pass away  
(*Hadith Sahih*)

المرأه من أهل الجنة ترى زوجها من أهل الدنيا هي الدنيا

**How women in paradise (nymphs) see their husbands in worldly life**

٢٢٤ أخرجه الترمذي بمعناه عن معمر بن حبل رضى الله عنه قال: "لا يودى امرأة زوجها في الدنيا، لا قالت زوجته من الحور العين: لا يؤده قتلك الله، فانما هو ذليل عندك يوشك ان يعاركك إبليس"، قال ابو عيسى: هذا حديث حسن غريب حرجه ابن ماجه أيضا [حديث حسن]

224- *At-Termizi* reported in meaning that *Moaz Ibn Jabal*, may Allah be pleased with him, said

"When a woman annoys her husband in this world, his wife among the large eyed maidens says "You must not annoy him. Allah curses you! He is only a passing guest with you and is about to leave you to come to us " *Abu Issa At Termizi* said This *Hadith* is *Hasan ghareeb* It was reported by *Ibn Maja* as well  
(*Hadith Hasan*)

### طير الجنة وحيلها وإبلها

#### The birds, horses and camels of paradise

٢٢٥ الترمذي، عن أنس بن مالك - رضي الله عنه - قال سئل رسول الله ﷺ ما الكوثر؟ قال - (ذاك نهر عذابه الله، يعي في الجنة، أشد بياضاً من اللبن، وأحلى من العسل، فيه طير أعناقها كأعناق الحرر، فقال عمر بن الخطاب رضى الله عنه، قال قال رسول الله ﷺ: ((أكلتها أنعم منها)) قال: هذا حديث حسن. [حديث صحيح]

225- *At-Termizi* reported that *Anas Ibn Malik* may Allah be pleased with him, said The Prophet of Allah was once asked about *al kautar* He said "That is a river Allah has given me in paradise, whiter than milk and sweeter than honey, containing birds whose necks are like the necks of sacrificial camels *Omar* remarked Those have a pleasant life Allah's Prophet, peace and blessings be upon him, replied: Those who eat them have a more pleasant life " *At-Termizi* said This *Hadith* is *Hasan*  
(*Hadith Sahih*)

٢٢٦- وخرج مسلم عن أبي مسعود الأنصاري، قال، جاء رجل  
سافه محطومة فقال: هذه في سبيل الله (تعالى)، فقال رسول الله ﷺ:  
(لنك بها يوم القيامة سعمية سافه كلها محطومة)، [حديث صحيح]

226- Moslem reported that Abu Mas'ood Al-Ansari said A man brought a muzzled she camel and said It is (offered) for the cause of Allah The Prophet of Allah, peace and blessings be upon him, said "In return of this you will have seven hundred she-camels on the Day of Judgment, all of which will be muzzled (*Hadith Sahih*)

ما جاء أن الحناء سيد ريحان الجنة  
وأن الحنة حلت بالريحان

**How henna is the master of paradise sweet  
basil with which it is surrounded**

٢٢٧- ابن المبارك (حرب) همام، عن قتادة، عن أبي أيوب،  
عن عبد الله بن عمرو قال: «الحناء سيد ريحان الجنة، وأن فيها من  
عناق الحبل وكرام الجنائب سركها أهمل» [إسناده صحيح]

227- Ibn Al Mubarak said "Hammam told us quoting Qatada, quoting Ayyub that Abdullah Ibn Omar said The henna plant is the master of the sweet basil of paradise The inhabitants of paradise will ride young female horses as well as horses of noble breed. (It has *isnad Sahih*)

## الشاة والمهرج من دواب الجنة Sheep and goats are among the animals of paradise

٢٢٨ - ابن ماجة عن ابن عمر قال قال رسول الله ﷺ  
الشاة من دواب الجنة، [حديث حسن]

228- *Ibn Maja* reported on the authority of *Ibn Omar* that the Prophet of Allah, peace and blessings be upon him said "Sheep are among the animals of paradise" (*Hadith Hasan*)

٢٢٩ - وفي كتاب البربر، عن أبي هريرة عن النبي ﷺ قال:  
((احسبوا إلى المعرى و أميطوا عنها الادي، فإنها من دواب الجنة).  
[حديث حسن]

229- In *Bazzar's Book*, *Abu Huraira* narrated that the Prophet, peace and blessings be upon him, said "Treat goats with kindness and clean them as they are among the animals of paradise" (*Hadith Hasan*)

٢٣٠ - وفي التبريل: ((و قد بناء بدنج عظيم)) وإما سمي عظيماً  
لأنه رعى في الجنة أربعين عاماً، (و) روى ذلك عن ابن عباس  
- رضي الله عنه - [حسن صحيح]

230- In the *Qur'an*, we read: "And We ransomed him with a momentous sacrifice (a sheep or a ram)." It was called momentous or great since it had been raised in paradise for forty days This was

narrated by *Ibn Abbas*, may Allah be pleased with him (An authentic account)

### للجنة ربحا وذبحا وكلاما

#### Paradise has a base, a smell and a talk

٢٣١ - السفي عن انس عن النبي ﷺ قال ((لما خلق الله الجنة عدن وعرس أسجارها سبده قال لها تكلمي، فقالت ((قَدْ أَفْجَحَ الْمُؤْمِنُونَ)) حُرَّجَهُ الرَارَ مِنْ حَبْثِ أَبِي سَعِيدٍ الْحَدَرِيِّ [حديث حسن]

231- *Al-Banhaqī* reported on the authority of *Anas* that the Prophet, peace and blessings be upon him, said "When Allah created paradise of Aden and planted her trees with His hands, He said to her Speak She then uttered (Successful indeed are the believers) The *Hadith* was also reported by *Al Bazzar* on the authority of *Abu Sa'eed Al Khudri*

(*Hadith Hasan*)

٢٣٢ - عن النبي ﷺ قال ((خلق الله الجنة لينة من ذهب ولينة من فضة، وملاطها المسك الأذفر، وقال لها تكلمي، فقالت ((قَدْ أَفْجَحَ الْمُؤْمِنُونَ)) فقال طوبى لك (مر) مسرل الملوكة، وهذا يروى موقوف عن أبي سعيد الحدري قال، لما خلق الله (تعالى) الجنة لينة من ذهب ولينة من فضة وعرسها قال لها تكلمي، فقالت ((قَدْ أَفْجَحَ الْمُؤْمِنُونَ)) فحلبها ملائكة فقالت، صوبى لك مسرر الملوكة

232- It was narrated that the Prophet, peace and blessings be upon him, said "Allah created paradise to have one brick of gold and another of silver,



extremely good musk is its mortar He then said to her Speak She said **Successful indeed are the believers**). He said For you is all blessedness, you house of kings" The same *Hadith* was narrated as *mawquf* from *Abu Sa'ied Al Khudri* who said "When Allah, glory to Him, created paradise and planted her, He said to her Speak. Then she said (**Successful indeed are the believers**) After that the angels entered into her and said For you is all blessedness, you house of kings."

٢٣٣ وروى من حديث أنس بن مالك قال قال رسول الله ﷺ  
 ألم خلق الله الجنة، قال بها ترابي فتريث، ثم قال لها مكمني  
 فتكلمت، ثم قالت طوبى لمن رصبت عنه [حديث حسن]

233- It was reported on the authority of *Anas Ibn Malik* that the Prophet of Allah, peace and blessings be upon him, said "When Allah created paradise, He said to her Make yourself up and she responded He then said to her Speak and she did, saying Every blessedness is for whom You are pleased with"

*Hadith Hasan*)

٢٣٤ - النسائي عن فضالة بن عبيد قال سمعت رسول الله ﷺ  
 يقول: «أمر رعيم والرعيم الحميل - أمر بي وأسم وجهي في  
 سبل الله بيت له في رص الجنة، وسيت في وسط الجنة، وسيت في  
 أعلى غرف الجنة، من فعل ذلك فلم يدع للحير مطلب ولا من الشر  
 مهر يأ، موت حب شاء أن يموت» [حديث صحيح]

234- *Al-Nasar'e* reported that *Fudhala Ibn Obied* said I heard the Prophet of Allah, peace and blessings be upon him, saying "I stand surety that those who embraced Islam and strove in Allah's cause will win a house in the base of paradise, a house in the middle of paradise and a house in the upper mansions of paradise. He, who did that and adhered to all good deeds and escaped from all evil deeds, can die wherever he wishes." *Hadith Sahih*

مَا جَاءَ فِي أَنْ الْحَبَّةَ فَيَحْيَا وَأَنْ غَرَّاسَهَا  
سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ

**How paradise has plains. Its plant is 'glory to Allah' and 'praise be to Allah'**

٢٣٥ الترمذي، عن ابن مسعود قال قال رسول الله ﷺ  
«الغيب إبراهيم عليه الصلاة والسلام بيعة أسرى بني فزار، بن محمد  
أقرى منك مني السلام، وأحرهم أن الحبة طيبة التربة عذبة الماء  
وأشها فبعثت وأن غراسها سبحان الله وأحمد الله ولا إله إلا الله  
والله أكبر»

قال وفي الباب، عن أبي أيوب وهذا الحديث حسن غريب  
[حديث حسن]

235- *At Termuzi* reported on the authority of *Ibn Mas'ood* that the Prophet of Allah, peace and blessings be upon him, said "On the night of my *Miraj* (Ascent), I met Abraham and he said to me: Muhammad, convey my greetings to your people and

tell them that paradise is a vast plain of pure soil and sweet water and that its plants are glory is to Allah, praise be to Allah, there is none worthy of worship save Allah, and Allah is great."

*At Termuzi* said In the same chapter, there is a narration for *Abu Ayyub* and this *Hadith* is *Hasan ghareeb*. (*Hadith Hasan*)

٢٣٦ - ابن ماجة، عن أنس بن مالك - رضي الله عنه - أن رسول الله ﷺ مر به وهو يعرس عرساً فقال: يا أنس هريرة، ما الذي يعرس؟ قال: عرس، قال: ألا أدلك على عراس خير من هذا؟ سبحان الله، والحمد لله، ولا إله إلا الله، والله أكبر، يعرس لك بكل واحدة شجرة في الجنة [حدث صحيح]

**236-** *Ibn Maja* reported on the authority of *Abu-Huraira*, may Allah be pleased with him, that the Prophet of Allah, peace and blessings be upon him, once passed *Abu Huraira* while he was planting a tree He said to him, "O *Abu Huraira*, what are you growing?" He said A plant He said "Shall I tell you about plants which are better than this?" "Praise be to Allah, glory to Him, there is no god but Allah and Allah is great" Whenever you say one of them, a tree will be planted for you in paradise" (*Hadith Hasan*)

٢٣٧ - الترمذي، عن حابر بن عبد الله، عن النبي ﷺ قال: من قال سبحان الله العظيم ويحمده، غرس له شجرة في الجنة قال أبو عيسى: هذا حديث حسن صحيح عريب [حدث صحيح]

237- At Termizi reported on the authority of *Jaher Ibn Abdullah* that the Prophet peace and blessings be upon him, said, "He who says "Glory and praise be to Allah" will have a palm planted for him in paradise" *Abu-Issa* said *This Hadith is Sahih ghareeb (Hadith Sahih)*

مَا لِأَصْحَابِ أَهْلِ الْحَبَّةِ [مِرْلَةٍ] وَمَا لِأَعْلَاهُمْ

**The share of people of the lowest and highest ranks in paradise**

٢٣٨ - مسلم عن المعيرة بن شعبة يرفعه إلى رسول الله ﷺ قال (إن موسى عليه (الصلاة و) السلام ربه، فقال: يا رب، ما أهدى أهل الجنة ميرلة؟ قال هو رجل يأتي بعدد ينحل أهل الجنة الحبة فيقول: أي رب كيف وفد رجل الناس منارلهم وأحدوا أحداتهم، فيقال له أنرصي أن يكون لك مثل ملك من ملوك الدنيا؟ فيقول رصت رب، فيقول لك ذلك ومثله معه، ومثله، ومثله، (ومثله) فقال في الحمسة رصت رب، فيقول هذا لك وعشرة مثاله، وثم ما أشبه نفسك، ولدت عبك، فيقول رصيت (رب)، قال: يا رب، فاعلاهم ميرلة؟ قال أولئك الذين أردت، عرس كرامهم بيدي وحملت عليها فلم تر عرس ولم يسمع أس ولم يحضر عسى قلب بشر، قل ومصادفه من كتاب الله (نعالي) ﴿فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُمْ مِّنْ قُرَّةِ أَعْيُنٍ﴾ وقد روى موقوف عن المعيرة قوله [حدث صحيح]

238- Moslem reported on the authority of *Al Mugheera Ibn Shuba* as *Hadith marfu* that the Prophet of Allah, peace and blessings be upon him,

said "Moses asked his Lord Who amongst the inhabitants of paradise would be the lowest in rank? He (Allah) said A man who would come after the people of paradise have been admitted into Paradise I would say to him Enter paradise He would say O my Lord! How could I enter paradise while the people have settled in their mansions and taken their shares? It would be said to him Would you be pleased if you had a kingdom like that of one of the kings of the world? He would say I should be pleased, my Lord Allah would say That is for you, and that, that that, and that He would say at the fifth (that) I am well pleased my Lord Allah would say It is for you and ten times like it, and for you is what your self desires and your eye enjoys He would say I am well pleased my Lord Moses said Which is the highest of their (inhabitants of paradise, ranks? Allah said They are those whom I choose I establish their honor with My own hand and then set a seal over it (and they will be blessed with bounties) which no eye has seen, no ear has heard and no human mind has perceived. He (the prophet) said This is substantiated by the Book of Allah, the Glorious and Exalted, **Now no person knows what delights of the eye are kept hidden (in reserve) for them**" It was also reported from *Al Mugheera as mauquf* (Hadith Sahih)

٢٣٩- البخاري، عن عبد الله هو ابن مسعود قال: قال رسول الله ﷺ إن أحر أمة أمة - حولا الجنة، و حر (أهل النار) حرواح

من السر، رحل بحر حواء، فيقول له رب، اسحل الجنة فيقول  
 رب، الجنة مملأى، فيقول له ذلك ثلاث مرات، كل ذلك بعد عيه،  
 الجنة مملأى، فيقول إن بك مثل الدب عشر مرات، وقد تقدم هذا  
 [حديث صحيح]

239- *Bukhari* reported on the authority of *Abdullah Ibn Mas'ood* that the Prophet of Allah said "The person who will be the last to come out of hell and the last to enter paradise will be a man who will come out of hell crawling and Allah will say to him, 'Go and enter paradise. He will go to it, but he will return and say, 'O Lord, I have found paradise full.' He will repeat 'I have found paradise full' three times. Allah will then say, 'You will have as much as ten times the like of the world' This was mentioned above (*Hadith Sahih*)

ويعطى الله تعالى لأهل الجنة أفضل من الجنة  
**Good pleasure of Allah, glory to Him, is better  
 than paradise**

٢٤٠ - البخاري، عن أبي سعيد الخدري قال قال رسول الله ﷺ.  
 «إن الله تعالى يقول لأهل الجنة، يا أهل الجنة، فيقولون لبيك ربنا  
 وسعديك والخير في سلك، فيقول هو، صيتم؟ فيقولون وما لنا  
 لا نرصى يا رب، وقد أعطيت ما لم تعط أحداً من خلقك، فيقول.  
 أفلا أعطيتكم أفصّر من ذلك، فيقولون يا ربنا، أي شيء أفصل

من ذلك؟ يقول. أحل عليكم رصواني، ولا أسخط عليكم بعده أبدا  
 حرجه مسلم، بمعناه في حديث فيه طول [حديث صحيح]

240- *Bukhari* reported on the authority of *Abu Sa'eed Al-Khudri* that the Prophet of Allah said "Allah will say to the people of paradise, 'O people of paradise' They will say "Labbaik We are at your service), our Lord, and Sa'diek (You source of bliss , and all the good is in Your Hands! Allah will say, 'Are you satisfied?' They will say, 'Why shouldn't we be satisfied, O our Lord, as You have given us what You have not given to any of Your created beings?' He will say, 'Shall I not give you something better than that?' They will say, 'O our Lord' What else could be better than that?' He will say, I bestow My pleasure on you and will never be angry with you after that" It was also reported in meaning and in more words by *Moslem (Hadith Sahih*

رؤية أهل الجنة الله تعالى  
 أحب إليهم مما هم فيه وأقر لأعينهم

Seeing Allah, glory to Him, is more loveable  
 and delightful to the people of paradise than  
 other delights

٢٤١- مسلم عن صهيب، عن النبي ﷺ قال ((إن دحر أهل  
 الجنة الجنة، قال الله تبارك وعالي لهم أن يذوقوا شرباً منكم،  
 فيقولون ألم نبصر وجوهك؟ ألم سخط وجهه وسحب من البر، قال

فيكشف لهم الحجاب، فما أعطوا، شيئا أحب إليهم من النظر إلى ربهم  
 عز وجل، وفي رواية ثم تلا هذه الآية: ﴿لِّلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ  
 وَزِيَادَةٌ﴾ [حديث صحيح]

241- *Moslem* reported on the authority of *Suhieb* that the prophet, peace and blessings be upon him, said, "When those who deserve Paradise enter paradise, the blessed and the exalted would ask Do you wish anything more to be given to you? They would say Hast Thou not brightened our faces? Hast Thou not made us enter paradise and saved us from the Fire? The prophet said "Allah would lift the veil, and nothing, among the pleasures given to them, would be dearer to them than the sight of their Lord, the mighty and the glorious" In another narration Then he recited "To those who do right is a goodly (reward)-yea, more (than in measure)!"  
 (Hadith Sahih)

٢٤٢- وخرج النسائي عن صهيب قال: قيل لرسول الله هذه الآية: ﴿لِّلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ﴾ فإن: «إذا دخل أهل الجنة الجنة، وأهل النار النار، (بإحدى) مد يد يا أهل الجنة، إن لكم عند الله موعداً يريد أن ينجزكموه، فقالوا: ألم (يبصر) وجوهاً (وتنقل) موازيناً (ويحزننا) من النار؟ قال: فيكشف الحجاب فسطروا، إليه، فوالله ما أعطاهم الله شيئاً أحب إليهم من النظر إلى وجه الله، ولا أقر لأعينهم» [حديث صحيح]

242- *Al Nasae'e* also reported that *Suhieb* said The verse of "To those who do right is a goodly



(reward)-yea, more (than in measure)!" was once recited to the Prophet of Allah, peace and blessings be upon him. Then he said "When the people of paradise enter into it and when the people of hell enter into it, a caller will say O people of paradise, there is still a promise that Allah is going to fulfill to you. They say: Has not He lit up our faces, made our balance (of good deeds) heavier and saved us from fire? The prophet said: Then the invisible becomes visible and they will see Him. I swear by Allah that He will not grant them anything more loveable and delightful than looking at Allah's face."

*(Hadith Sahih)*

٢٤٣ مسلم عن أبي بكر بن عبد الله بن قيس عن أبيه عن النبي ﷺ قال: ((جنتان من فضة بينهما وم فيهما، وجنتان من ذهب بينهما وم فيهما وم من القوم، ومن أن يظروا إلى ربهم عز وجل، لا رداء كبرياء على (وجهه) في جنة عدن، [حديث صحيح])

243- Moslem reported on the authority of Abu Bakr Ibn Abdullah Ibn Qays, from his father that the Prophet, peace and blessings be upon him, said: "Two grades of paradise, the utensils and the contents of which are of silver and two other grades of Paradise, the utensils and contents of which are of gold. And nothing will prevent the people from seeing their Lord except the curtain of majesty over His face in the paradise of Eden" *(Hadith Sahih)*.

٢٤٤- وعن جرير بن عبد الله قال قال رسول الله ﷺ  
 فبسط إلى انعم ليلة السر فقال. انكم سترون ربكم عيان كما ترون  
 هذا القمر لا تصامون في روية، فإن استطعتم أن لا تغلبوا على  
 صلاة قبل طلوع الشمس وصلاة قبل غروبها، فافعلوا، ثم قرأ:  
 ﴿وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ الْغُرُوبِ﴾ احمرحه  
 البخاري ومسلم وأبو داود والترمذي، وقال حديث حسن صحيح.  
 [حديث صحيح]

244- It was reported that *Jareer Ibn Abdullah* said We were in the company of Allah's Prophet on a fourteenth night (of the lunar month), and he looked at the (full) moon and said "You will see your Lord as you see this moon, and you will have no trouble in looking at Him So, whoever can should not miss the offering of prayers before sunrise (*Fajr* prayer) and before sunset (*Asr* prayer) Then he recited, '**Celebrate the praises of thy Lord, before the rising of the sun and before its setting**' It was reported by *Bukhari, Moslem, Abu Dau ud* and *At Termizi*  
 (Hadith Sahih)

قول أهل الجنة وتحفهم إذا دخلوها

**The residence of the dwellers of paradise and  
 the gifts given to them therein**

٢٤٥ روى البخاري ومسلم عن أبي سعد الحذري عن النبي  
 ﷺ قال: (تكون الأرض يوم القيامة حيزه واحد يكفوه الجبار سد

كما يكتفى أحدكم حرته في السفر، برأى لأهل الجنة. قال: فاني رحل من اليهود فقال: برك الرحمن عليك يا أبا القاسم ألا أحثرك منزل أهل الجنة يوم القيامة؟ قال: بلى، قال: تكون الأرض حرة واحدة كما قال رسول الله ﷺ قال: فطير إليا رسول الله ﷺ ثم صحك حتى بدت نواحيه. فلألا أحثرك بإمامهم؟ قال: بلى قال: (إلامهم) بلام وواو. قالوا: وما هذا؟ قال: نور وواو بكل من رآه كده سبعون ألفاً) [حدث صحيح]

245- Both *Bukhari* and *Moslem* narrated on the authority of *Abu Sa'eed Al Khudri* that the Prophet, peace and blessings be upon him, said, "The whole earth will be one body on the Day of Judgment. Allah Almighty will fold it as one of you does a loaf. He will make it a residence for the dwellers of paradise. A Jew came and said 'May Allah bless you *Abul-Qasim*! Shall I tell you about the residence of the dwellers of paradise on the Day of Judgment?' The Prophet, peace and blessings be upon him, answered in the affirmative and the man said: "It will be one body, just as a loaf" The Prophet, peace and blessings be upon him, looked at us smilingly. The man further asked "Shall I tell you about their food?" Again, the Prophet answered in the affirmative and the man said, "It is the meat of a bull and the liver of a whale on which seventy thousand will live" (*Hadith Sahih*)

٢٤٦- وخرج مسلم عن مولى رسول الله ﷺ قال: كنت فاعدا عبد رسول الله ﷺ فحدثه خبر من أحرار اليهود فقال: السلام

عليك يا محمد وسفعنه بفعه كاد يصرع منها فقال: لم تدفعني؟ فقلت: لا تقول يا رسول الله؟ فقال اليهودي: إنما ندعوه باسمه الذي سمع به أهله، فقال رسول الله ﷺ: ((إن اسمي محمد الذي سماني به أهلي، فقال اليهودي جئت أسألك فقال له رسول الله ﷺ: ((أيقعك شيء في حديثك؟)) قال: أسمع بأذني، فكبر رسول الله ﷺ بعود معه فقال: ((سل)) فقال اليهودي: أين نكور السهم يمدل الأرض غير الأرض والسماوات؟ فقال رسول الله ﷺ: ((هم في الظلمة دور الحسر))، قال: فمن أول الناس أجاره؟ قال: ((ففرء المهاجرين))، قال اليهودي: فما تحفهم حين يدخلون الجنة؟ قال: ((رسالة كتب إليهم))، قال: فما عداؤهم؟ قال: ((يحر لهم ثور الجبه الذي كان يأكل من أطرافها))، قال: فما شر أيهم على إثرها؟ قال: ((من عين فيها نسعى، يسئسلا))، فقال صدقت، وكر الحديث. [حديث صحيح]

246- Moslem reported that Thawban, the Prophet's servant, said "I was sitting with the Prophet peace and blessings be upon him, when a rabbi came and said 'Peace be upon you, Muhammad'" I stood up and pushed him severely He wondered 'Why do you push me like this?' I answered "You should have said Prophet instead of saying Muhammad" He answered "We call him with the name his family has given him'" The Prophet, peace and blessings be upon him, commented "This is really the name my family has given to me'" The rabbi said "I have some questions for you" and the Prophet commented: "What benefit do you expect to have from my answers?" "I just want to listen," the man replied So

the Prophet said "Ask as you wish " The rabbi asked "Where will people go on the day when the earth will be completely changed and so will the heavens?" The Prophet, peace and blessings be upon him, answered "They will be standing in the darkness right before the bridge " "Then who passes the bridge first?" the man asked and the Prophet replied "The poor amongst the *Muhajireen* ' The man further asked "What is their gift on entering paradise?" He said "The liver of a whale " "What about their food?" the man asked and the Prophet replied "The bull of paradise will be slaughtered for them to eat." "What about their drink?" the man asked again The Prophet answered "They will drink from a well called "*Salsabil* " The rabbi commented "You are telling the truth." Then he mentioned the previous *Hadith* "

(*Hadith Sahih*)

### ثواب من قدم ولدا

#### The reward for a person whose child dies

٢٤٧ مسلم عن أبي حنبل قال قلت لأبي هريرة رضي الله عنه - إنه مات لي ابن فم اب محدثي عن رسول الله ﷺ (بحديث) طيب به أنفس عن مونايا؟ قال. (انعم صعرهم د عميص الحة تلقى أخذهم أباه أو قال أبوه (بأحد) بئوه أو قال بيده كما أخذ أب يصفه ثوبك هذا فلا يتدهى أو قال. فلا يتهدى حتى يدخله الله وأبويه الجنة، [أحدث صحيح]

247- Moslem reported *Hasan* as having said "I said to *Abu-Huraira*, may Allah be pleased with him "I lost two of my sons, can you condole me with a *Hadith* about the dead?" He said "Yes' Little children are the small beings (or servants) in paradise. Each of them will receive his father or his parent taking him with the end of his garment as I just hold your garment now and will never leave him till Allah lets him and his parents enter paradise" (*Hadith Sahih*)

٢٤٨ وحرّح أبو داود الطيالسي قال، حدث شعبه، عن معاوية بن قرة، عن أبيه أن النبي ﷺ كان يحلف به رجل من الأنصار معه من له، فقال له رسول الله ﷺ ما يوم؟ وأجابه يا فلاں؟ فقال نعم (يا رسول الله) قال أحبك الله كما أحبه فقده النبي ﷺ (فسأل) عنه فقالوا يا رسول الله مات به فقال رسول الله ﷺ ما مرصى أو لا مرصى أن لا تأتي (يوم القيامة) ناد من أبواب الجنة إلا جاء يسعى حتى يفحه بك فقالوا يا رسول الله أله وحده أم لا كذا؟ فقال رسول الله ﷺ إبل لكم ذكره أبو عمرو في (التمهيد) أيضاً، وقال هذا حديث ثب صحیح [حدث صحيح]

248- *Abu Dawud Al Tayalisi* said "*Shu'ba* reported from *Mu'aweya Ibn Qurra* that his father said that a man of the *Ansar* used to visit the Prophet, peace and blessings be upon him with his son. The Prophet asked him "Do you love him?" The man answered in the affirmative and the Prophet commented "May Allah love you as He loves him." Some time later, the Prophet missed the man and asked

about him. When he was told that his son died, he said "Won't you be satisfied when you come to any of the gates of paradise and find him there to open it for you?" His family asked "To him alone or to all of us?" The Prophet answered "To all of you" (*Hadith Sahih*)

٢٤٩- وحرّح أبو داود الطيالسي (أبصار) في مسنده قال حدثنا هشام عن قتادة عن راشد عن عباد بن الصامت: أن رسول الله ﷺ قال ((والبغضاء حرق و لده يوم القيامة سرره إلى الجنة))  
[حدث صحيح]

249- In his *Musnad*, Abu Dawud Al-Tayalisi said Hisham reported from Qatada on the authority of Rashid that Obada Ibn Al Samut reported that the Prophet of Allah peace and blessings be upon him, said "The woman who suffers from postnatal bleeding will have her child dragging her on the Day of Judgment to paradise" (*Hadith Sahih*)

٢٥٠- وفي صحيح البخاري عن أبي هريرة عن النبي ﷺ: ((من مات به ثلاثه من الولد لم يلغو الحث كانوا به حياء من السر وأحل الجنة)).

قال المؤلف رحمه الله: قوله عليه الصلاة والسلام ((لم يلغو الحث)) معناه عند أهل العلم: لم يسعوا الحلم ولم يلغو. أن يلزمهم حث.  
[حدث صحيح]

250- In *Sahih Al Bukhari* (A Collection of Verified Hadiths by Bukhari), Abu-Huraira is reported to have narrated that the Prophet, peace and blessings

be upon him, said "He who loses three of his children, who have not reached puberty, will be protected by them from hell-fire and so he will be admitted to paradise" (*Hadith Sahih*)

### مفتاح الجنة لا إله إلا الله والصلوة

**The key to paradise is the testimony that  
"There is no god but Allah" together with  
prayer**

٢٥١ وفي البخاري وقيل لو هبّ أليس مفتاح الجنة لا إله إلا الله؟ قال بلى ولكن ليس مفتاح إلا وله أسرار، فإن حبب بمفتاح له أسرار فتح لك، وإلا لم يفتح لك.

251- In *Bukhari*, "Wahb was asked "Is it not true that uttering *Shahadah* is the key to paradise?" He said "Yes But every key has certain teeth If you are to bring a key with teeth, it will open the door Otherwise, it will not." (He means by the teeth both worshipping Allah and adopting monotheism.

### بعض من أقوال العلماء في تفسير كلمات وآيات من القرآن وردت في ذكر الجنة وأهلها

**Some scholars' comments on the  
interpretation of words and verses regarding  
paradise in the Qur'an**

٢٥٢ من ذلك قوله تعالى ﴿وَنُرغِما ما في صُدُورِهِمْ مِنْ عِلٍّ﴾ قال ابن عباس: أول ما يدخل أهل الجنة الجنة يعرض لهم عبادان



فيشربون من إحدى العينين، فيذهب الله تعالى ما في قلوبهم من عل، ثم يدخلون العين الأخرى فيغتسلون فيها، فتشرق ألوانهم وتصفو وحوهم وتجرى عليهم بضره النعيم

252- Among these is The verse reading **"And We shall remove from their hearts any rancor."** *Ibn Abbas* said When the people of paradise enter into it two springs will be presented to them They will drink from the first and Alan will take spite out of their hearts Then they will wash into the second to have brightened skin and shiny faces and to be indulged in bliss

٢٥٢ وقال علي رضى الله عنه في قوله تعالى: ﴿وَسُيِّمُ بِهِمْ شَرًّا صَهُورًا﴾ قال: اذ يوحى اليهم الجنة إلى الجنة مروا شجرة يحرج من تحت ساقها عينا، فيشربون من أحدهما، فتجرى عليهم بضره النعيم فلا تنعير أسنانه ولا (شعث) أشعارهم ألباناً، ثم يشربون من الأخرى فيحرج ما في بطونهم من لؤى، ثم تستقيم حرة الجنة فتقول لهم ﴿سَلَامٌ عَلَيْكُمْ طِبْتُمْ فَادْخُلُوهَا خَالِدِينَ﴾

253- H, may Allah be pleased with him, said the following words about the verse reading **"And their Lord will give to them to drink a pure drink."** When the People of Paradise head for it, they will pass a tree that has a trunk beneath which two springs flow When they drink from one of them, their skin will not change and their hair will never become unkempt. When they drink from the other, the bad matter in their bellies will come out Then the angels

will receive them saying "Peace be upon you! We have ye done! Enter you here, to dwell therein."

۲۵۴- وروی سعید بن جبیر عن ابن عباس فی قوله تعالى. ﴿وَلَمْ يَخَفْ مَقَامَ رَبِّهِ جَنَّاتٍ﴾ الى قوله. ﴿وَمِنْ ذَوْبِهِمَا حَتَّاءٌ﴾ قال. فذلك سمفريين، وهما لأصحاب اليمين، وعن أبي موسى الأشعري نحو ذلك

قوله تعالى. ﴿يَخْلُودُونَ فِيهَا مِنْ أَسْوَرٍ مِنْ ذَهَبٍ وَلَوْثُؤُا﴾ قال المفسرون ليس احد من أهل الجنة الا وفي يده ثلاثة أساور من ذهب، وسوار من فضة، وسوار من لؤلؤ، وقال هذا ﴿مِنْ ذَهَبٍ وَلَوْثُؤُا﴾ وقال في آية أخرى ﴿وَيَخْلُودُونَ فِيهَا مِنْ أَسْوَرٍ مِنْ فَضَّةٍ﴾

254- Sa'eed Ibn Jubier narrated that Ibn Abbas said the following words about Allah's sayings, "But for such as fear the time when they will stand before the judgment seat of their Lord, there will be two grades of paradise" and 'And besides these two, there are two other grades of paradise' The former are for those nearest to Allah and the latter for the companions of the right hand Abu-Mussa Al Ash'ari was reported as having said the same meaning

Interpreting the verse reading "They shall be adorned therein with bracelets of gold and pearls," commentators said "There is no one in paradise that will have not three bracelets one of gold, another of silver and a third of pearls Gold and pearls are mentioned in this verse and in another

verse, Allah says "And they will be adorned with bracelets of silver."

٢٥٥ وفي الصحيح (شَلَعَ حَلِيَّةَ الْمُؤْمِنِ حَيْثُ تُنْغِ الوُصُوءُ ،  
وَقَرَأَ ﴿وَلَوْلُوا﴾ بالنصب على معنى ويحلون لَوْلُوا ، وأساور . جمع  
أسورة ، وأسورة واحدها سوار فيها ثلاث لعاب . صم السنين وكسرها  
وأسوار ، قال المفسرون لما كانت الملوك تلبس في الدنيا الأسوار  
والسبحان جعل الله لك لأهل الجنة إدهم ملوك قوله تعالى ،  
﴿وَتَبَسُّهُمْ فِيهَا حَرِيرٌ﴾ [حديث صحيح]

255- In the *Sahihain* (the two books of Bukhari and Moslem), we read "A believer's ornament will reach in paradise as far as water used to reach of his hands during ablution" Commentators said As kings are used to wear bracelets and crowns in this life, Allah will give such things to the people of paradise as they will be the kings forever Allah says "Their garments there will be of silk." *Hadith Sahih*,

٢٥٦ وقوله تعالى ﴿وَيَبْسُودُ ثَابًا حَصْرًا مِّنْ سُدُسٍ وَاسْتَرْقِ﴾  
وقال ﴿عَالِيَهُمْ ثِيَابٌ سُدُسٍ حَصْرٌ وَاسْتَرْقِ﴾ الإسترق: الدباح الصفيق  
الكثيف، والسدس: الرفيق الحفيف، وحصر الأحصر لأنه الموافق  
للنصر، أي البصر يبدد النظر ويؤلم، والسواد يورم والحصره لون  
بين السواد والبياض وتلك تجمع السبع.

قوله تعالى ﴿مُتَّكِنِينَ فِيهَا عَلَى الْأَرَائِكِ﴾ الأرائك: جمع أريكة  
وهي السرر في الحجل، وقال ﴿مُتَّكِنِينَ عَلَى سُرُرٍ مَّصْنُوفَةٍ﴾

256- Allah says: "And they will wear green garments of fine silk and heavy brocade," and "Upon them will be green garments of fine silk and heavy brocade." The green color is mentioned here as it relieves the eyes whereas white disperses the eyesight and aches, and black causes the eyes to swell. Moreover, green is a color between black and white, which gathers rays.

Allah also says: "Reclining in paradise on raised couches," and "They will recline (with ease) upon coaches arranged in ranks." Coaches here refer to beds in curtained canopies.

٢٥٧- وقال قتادة في قوله تعالى: ﴿إِنَّ أَصْحَابَ الْجَنَّةِ الْيَوْمَ فِي شُغْلٍ فَاكِهُونَ﴾ يعني في الآخرة في شغل فاكهون. قال: يعني افتضاض العذارى فاكهون، قال الحسن: مسرورون ﴿هُمْ وَأَزْوَاجُهُمْ فِي ظِلَالٍ عَلَى الْأَرَائِكِ مُتَكِنُونَ﴾ قوله تعالى ﴿أُولَئِكَ لَهُمْ رِزْقٌ مَعْلُومٌ﴾ فيه قولان: أحدهما: حين يشتهونه، قاله مقاتل. الثاني: بمقدار الغداة والعشي قاله ابن السائب. قال الله تعالى: ﴿لَهُمْ رِزْقُهُمْ فِيهَا بُكْرَةً وَعَشِيًّا﴾ قال العلماء: ليس في الجنة ليل ولا نهار وإنما هم في نور أبداً، وإنما يعرفون مقدار الليل بإرخاء الحجب وإغلاق الأبواب، ويعرفون مقدار النهار برفع الحجب وفتح الأبواب، ذكره أبو الفرج بن الجوزي.

257- Qatada says about the verse reading: "Verily the companions of paradise shall that day have joy in all that they do." In the hereafter, they will be busy deflowering the maidens. Allah says just after this verse: "They and their associates

will be in pleasant shade, reclining on raised couches." The verse reading: "For them is a sustenance determined" has two explanations. One was adopted by *Muqatil* to the effect that they will get this sustenance (fruits) when they desire. The second was adopted by *Ibn Al-Sa'ib* to the effect that they will have this sustenance for the duration of morning and evening. Allah says: "And they will have therein their sustenance, morning and evening." Scholars said: There will be neither night nor day in paradise, but they will enjoy eternal light. However, they will know about the night when the veils are let down and the gates are closed and they will know about the day when the veils are raised and the gates are opened. This was stated by *Ibn Al-Jawzi*.

٢٥٨- وذكر ابن المبارك قال: أخبرنا شريك عن أبي إسحاق عن البراء: «وَدَانِيَةٌ عَلَيْهِمْ ظِلَالُهَا وَذُلَّتْ قُطُوفُهَا تَذَلُّلًا» قال: أهل الجنة يأكلون السَّمَارَ من الشجر كيف شاءوا جلوساً ومضطجعين وكيف شاؤوا. واحد القُطُوف: قُطِف بكسر القاف. [خبر صحيح]

258- *Ibn Al-Mubarak* stated: *Shuriek* told us, from *Abu Is'haq* that *Al-Bara'* commented on the verse reading: "And the shades of paradise will come low over them, and the bunches of fruit there, will hang low easy to reach" saying: The people of paradise will eat the fruits of trees while sitting, lying or as they like. (An authentic account)

٢٥٩- وذكر ابن وهب قال: أخبرنا هشام بن سعد عن زيد بن أسلم أن رسول الله ﷺ قال: ((إن خلق أهل الجنة إذا دخلوا الجنة ستون ذراعاً كالنخلة السحوق يأكلون من ثمار الجنة قياماً)).

259- *Ibn Wahb* stated: *Hisham Ibn Sa'ad* told us on the authority of *Zayd Ibn Aslam* that the Prophet of Allah, peace and blessings be upon him, said: "The creation of the people of paradise when they are admitted into it, will be sixty cubits like the tall palm. They will eat from the fruits of paradise while standing."

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